

A
GODLIE FORME
OF HOVSEHOLDE GO-
VERNMENT: FOR THE ORDE-
RING OF PRIVATE FAMILIES,
according to the direction of
Gods word.

WHEREVNTO IS ADIOYNTED IN
a more particular manner, the severall duties of
the Husband towards his Wife: and the Wives dutie
towards her Husband. The Parents dutie towards their
Children: and the Childrens towards their Parents:
The Masters dutie towards his Seruants:
and also the Seruants dutie towards
their Masters.

D. 21
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First, gathered by R. C. And now newly
perused, amended, and augmented, by
Iohn Dod, and Robert Cleuer.

ISIDORE.

*Thou profitest much when thou readeſt, if thou praetiſeſt
that which thou readeſt.*

BARNARDE.

*What availeth it thee to reade often, in lookes the holy
name of thy Sauour, except thou studie and endeaour to haue
godlineſſe in thy behauiour?*

AT LONDON:

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Temple-barre: 1610.



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TO THE RIGHT WORSIP-
full, Maister *Robert Burgaine* of Roxall,
one of his Maiesties Iustices of peace in the
Countie of Warwicke: to the right Worship-
full, Master *Iohn Diue* of Ridlington Parke, in the Coun-
tie of Rutland: and to the Worshipfull Master *Edmund*
Temple, of Temple-hall, in the Countie of Leicester, Es-
quiers: as also to their religious and vertuous Wiues, R.C.
wisheth with heart and mind, grace from God the
Father, by Iesus Christ, and constancie in
the truth of the Gospell, to the
end, and in the end.



*H*aving collected and finished this
Treatise ensuing, and deuising
very carefully with my selfe to
whom I might Dedicate the
same: at length I resolved that
none were meeter to undertake
the Patronage thereof, then some such meete per-
sons, as did alreadie, (in some good measure) pra-
ctise within their seuerall Charges, the seuerall
points and duties contained therein, and so would
further prosecute those other necessary parts,
which they haue yet in some part pretermitted.
Whereupon, calling to minde the holy exercises
A 2 daily

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daily used and exercised in all your houses: I was moved for two causes to make you all ioyntly Patrones thereof.

First, for that I acknowledge my selfe beholden and indebted vnto you all diuersly, since my first acquaintance with you, and therefore (least I should deserue the blame of vnthankfulness for benefits receined) I am bold vnder your names, to offer to the whole Church of God, these my simple collections.

Secondly, for that as you are all ioyned and linked in kindred by reason of marriage: so also you are, and haue beene a long time inseparably knit in a zealous and sincere profession of Gods word and religion. And for so much as I may not (for many respects) accomplish what good I willingly would: yet lest I should be thought to spend the remainder of my yeeres in an idle condition, or to hide my talent in a napkin; I haue beene no lesse careful, then willing, to labour otherwaies to doe what I may to glorifie God, and profit his Church. Neither will these my labours be vutterly vnprofitable if my purpose therein be rightly conferred with the purpor^s of my writings. For such Householdens as pretend to be great Protestants, and sound professors of the Gospell, may long inough talke of discipline, and still complaine of the want of Church government; but all in vaine, and to no purpose, vlesse they will begin this most necessarie discipline in reforming their owne houses, according to the
directi^on

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direction in this Treatise, and so suffer the holy religion of God, to take place amongst their families at home, otherwise they shall trauell much, and profit little.

For although there be neuer so good lawes in Cities, neuer so pure order in Churches, yet if masters of families, doe not practise at home catechising, and discipline in their houses, and ioyne their helping hands to Magistrates, and Ministers: they may in truth, (but uniuersally, as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in truth, they were disordered, and are still corrupted, and mard at home. And therefore it cannot be, neither is it to be hoped for, that either the father of his children, or the husband of his wife, or the master of his seruants, should looke for that obedience, that reuerence, that faithfulnessse, and that dutifulnesse, which they of right ought to haue, and the other in conscience, and of bounden dutie are bound to performe, vlesse they doe now at length endeuour to see these orders and duties hereafter mentioned, to be practised within their seuerall Households. For if Parents and Householders shall performe no further dutie to their children and seruants, then to prouide for them meat, drinke, and apparrell, and to pay them their wages: then Papists, Atheists, yea, Turkes, and Infidels, doe yeeld this dutie as well as they.

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And seeing all men be carefull that their Horses and Bullocks should haue sufficient fodder and prouender, to the end they may haue their labour in leiu and recompence thereof: it doth consequently follow, that therefore a Christian Householder ought to haue ouer his Children and Seruants, as much more Christian care, then hee hath ouer his dumbe and insensible beasts, that so hee may make a singular comfort from the daily contemplation of their encrease in spirituall graces.

Oh what a sweete and comfortable thing shall this be to the soule and conscience of such an householder, when he hath beene so diligent and carefull in the training and bringing vp of his children and Seruants in the obedience and wayes of the Lord, that he may rightly deserue to haue this worthy report and commendation giuen vnto him, from the mouth and penne of the godly: namely, that he hath a Church in his house: that is, a company of sound and faithfull Christians, such as feare God indeed; as the like report was giuen by the Apostle, to those godly House-keepers, Aquila, and Priscilla his wife: Rom. 16. 5. 1. Cor. 16. 19. also to Philemon, Phil. 2.

Therefore all Parents and House-holders are (in the Lord) to be exhorted that they would be carefull to bring vp their children and familie, so as they eyther (by some good tokens) may see them the children of God, and heyres of the conenant, or at the least, they may be comforted in their owne consciences,

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consciencs, notwithstanding that their children
and seruants (for some cause unknowne to them) do
refuse their counsell and instruction; seeing they to
the uttermost of their power & abilitie, haue used
all good meanes to bring them up well, and haue
rightly offered them to the Lord.

Now if parents and masters haue iust cause to
bewaile and lament, when (thus travelling in good
education and information) they cannot yet see
good effects, and godly fruits in their children and
seruants: how much more cause of griefe may they
haue, when they haue used and bestowed no labour
at all (either by themselves or others for them) to
bring them up in the nurture and feare of the
Lord? And yet alas, many will be greiued for the
one, that will not be any thing mooued for the o-
ther. Wherefore let all Parents and Masters of fa-
milies know and learne, that if they will conuay
Gods blessings to their posterities, then they must
doe, and performe the duties belonging thereunto:
yea, let them (if they be loth to conuay Gods iudge-
ments to their children) carefully auoid the means
vnto it.

And surely, as it is a blessed thing in the houre Luke. 2. 29.
of death, with Simeon to depart in peace, leauing
their wines, children, and seruants, members of
Christ, spouses to Christ, children to God, and ser-
uants to the Lord: so in extremitie of death, no
one thing will be more grienous vnto Parents and
House-holders, then (the Lord hauing giuen them

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the charge of so many soules to be furthered (and
saluation) that their owne tormented consciences
shall presse them, in as much as they haue helped
their children and seruants forward to their dam-
nation, and so, (which is more fearefull they shal
haue them spewing and foaming on their faces, co-
tinuall curses in hell, then accusing them for euer (as
be the murderers of their soules, and cut-throats
of their saluation.

Is it any maruell, if Householders many times
finde (small obedience, and lesse dutifulnesse, and
faithfulnesse, at the hands of their children and
seruants, seeing they omit and leaue undone the per-
formance of these so christian duties towards the Lord
herein expressed, and inioyned of the Lord? For he
doth God often leaue manifest tokens of his wrath
in punishing disobedience, with disobedience.

How can any master of a Household, who soeuer
he be, looke to haue his familie trustie and faith-
ful vnto him, & yet he himselfe is faithlesse to God?
Doth hee maruell, that his children and seruants
feare not him, whereas hee himselfe feareth not
the Lord? Will hee maintaine his authoritie
ouer those vnder his charge, and hee himselfe doe
not yeeld obedience vnto the authoritie of God
his Creator?

Moreover, it is manifest, that the good man
the house, by planting Gods religion in his familie
lie, shall not a little aduance and set forward his
owne private profit and commoditie. For wicked

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red and vngodly seruants, are for the most part, loy-
 ciensers, pickers, and deceitfull: whereas on the other
 helpe side, godly seruants are iust and faithfull, whom in
 r d his absence he may trust to doe such businesse and
 y sh worke as he willeth them to doe.

Gen. 30. 30. and
 39. 5. &c.

es, co If masters of families be carefull and desirous
 euer (as in conscience they ought) that their wines,
 broa children and seruants, should reforme themselves,
 and endenour to practise such duties as doe apper-
 tim taine and belong vnto them; then they must like-
 wise be diligent and carefull to reforme them-
 as selues, both inwardly and outwardly in such points
 he p and duties, as hitherto they haue left vndone: o-

tha therwise, they may iustly say vnto them: Phisitian,
 For heale your selfe: or, why doe you will vs to do that,
 vrra which you doe not practise your selfe? For as one

Luk. 4. 23. and
 22. 32.
 Rom. 2. 21.

candle cannot light another if it selfe be out: euen
 soem so a master of a Household shall not reforme those
 fail of his charge, and inflame them with the loue of
 God God and godlinesse, if hee himselfe be voyd of the
 uan same.

thm Let euery master of a Household therefore say
 ie and performe with Iosua: I and my familie will
 don serue the Lord: Iosua. 24. 15. And likewise let
 Ga euery Christian Ladie, Mistresse, and Dame,
 say with Hester: I and my maides will doe the
 and like: Hest. 4. 16. And so no doubt, God will
 ami poure his blessings on them, and theirs, in this life,
 bi and euerlasting happines on them in the life to come.

cken Touching the Booke it selfe, I will not say any
 and thing

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thing to the commendation thereof, but onely
 That I am assured, that if such duties as are men-
 tioned therein, were duely and carefully practised
 of all such as are named in it, then (no doubt) the
 true and godly religion would greatly flourish, to the
 advancement of Gods glory; and also sin and wicked-
 nesse would then decrease and fall downe, to the
 utter subuersion and ouerthrow of Sathans king-
 dome.

This Treatise, I confesse is not garnished with
 eloquence, not full of great cunning, nor beauti-
 ed with flowers of mans wisdom, neyther yet doth
 it discourse or treat of high or darke things, nei-
 ther is it stuffed with subtil questions, and argu-
 ments; nor indited with Rhetoricall and eloquent
 stile, as those commonly be, which are propounded
 and set forth to the world, rather for boasting a
 vaine-glory sake, then for any desire to edifie, a
 to doe others good: but it is plaine and without
 any great gaynesse; yet so full of good, necessary, a
 wholesome instructions, that whosoever readeth
 and marketh it with a right disposed minde, a
 willing to practise it, without respect to any oth-
 er things, then God, the reformation of his life, a
 the saluation of his owne soule, (which is the on-
 ly marke which Christians must leuell at) he may
 reape singular profit thereby.

The profit of
 this Booke.

Good Bookes
 are ladders to
 climbe vp to
 heauen.

And vndoubtedly, it may well be said, that
 vnto true Christians, good and holy Bookes are
 ladders to climbe vp vnto heauen: as sparkes
 kindle

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are melted the heate of the Spirit, when it is quenched,
practised cold in them; and as props to stay up their
bodies, that it may increase.

Praying therefore your *Worships*, to accept of
and my dutifull good will, and to pardon my bolânesse,
ne, to cease to adde any further things: beseeching God
his endlesse mercie for Christs sake, to streng-
en you still in that good and happy course of his
word, and all other good learning : to furnish you
abundantly, with all spirituall and heauenly
yet knowledge, to the carefull practising of the same, in
the fruits of your most holy and blessed callings, to
the aduancement of the glory of our God, and to
our owne euerlasting comfort in Christ Iesus.
So be it.

Your *Worships* in all Christian
dutifulnesse, most willing,

R.C.

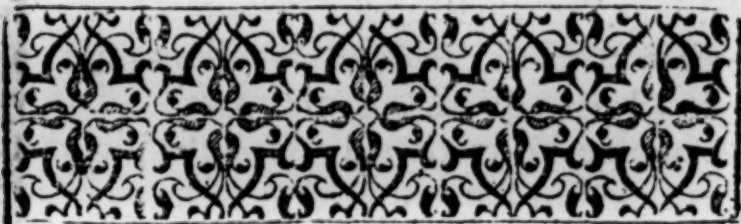


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A GODLIE FORME OF
Household Gouvernment: carefully to
be practised of all Christian
Householders.



Householde is as it
were a little common-
wealth, by the good
Gouvernment whereof,
Gods glorie may be
aduanced, the Com-
monwealth which stan-
deth of seuerall fami-

lies, benefited, and all that liue in that
familie receiue much comfort and commo-
ditie.

But this gouernment of a familie is not very
common in the world, for it is not a thing that
men can stumble on by chance, but *Wisedome*,
must leade vs vnto it. *Through wisedome* (saith
Salomon) *is an house builded, and with under-*
standing it is established: and by knowledge shall
the Chambers thereof be filled with all precious
pleasant riches: that is, shall obtaine all kind of
 blessings.

The rule of
good Gouvern-
ment is wise-
dome.
Pro. 24.3.4.

Not carnall
wisedome.

But learned
out of the
word.

Gen. 5. 24.
Psal. 119. 3.

Wisedome is
great wealth.
Without wise-
dome whatso-
euer a man ta-
keth in hand,
turneth to his
owne hurt.

blessings. See also Pro. 28. 2. by which two
ces it is manifest, that such families as are
ordered by hap-hazard, or as it failes, but
Wisedome, Discretion and Counsell, do
per in inward and outward goods, and ind
long. When we speake of wisedome we do
meane that this gouernment can be in all poi
exercised by naturall reason and wisedome
mans wisedome reacheth but vnto one poi
and that the least of that, which family-goue
ment tendeth vnto.

But the wisedome that we speake of, is
naturall, but fetched from the fountaine of
wisedome, God himselfe : who by his Wo
giueth vnto vs pure light to walke by, not
the Church alone, nor in publike societie
men onely, but euen within the secret of o
owne walles, and towards such as be abidi
vnder the same rooffe. And if we desire to wa
with God as *Enoch* did, wee must set vp
light for our selues to liue by at home: For
we doe no iniquitie, when wee walke in his w
Where no wisedome is vsed in gouerning
milies, there all goeth to wrack, and there man
enormities are to be found, as wofull breach
betweene man and wife, gracelesnesse and v
thrifinesse of children, lewdnes of seruants, an
foule scapes. And where carnall policie ruleth
and not the wisedome which is from aboue
there al that is done tendeth to the ease, pleasur
and

and profit of this life, wherein it is fitter for bruite beasts, then for men to seeke their felicitie.

Now that there is a good kind of governing of a familie, which they who follow wisely, may be said to governe well, appeareth out of the first Epistle to *Timothie* 3. verse. 4. 5. *One that guideth his house well, &c.* and after, *Hee that knoweth not to governe his owne house, &c.* Whereby it is euident, that there is a way of ordering the family aright, and there is no misgouverning of it.

To set downe this good gouernment exactly, is a hard matter. Here onely wee will note some things which do appertaine vnto that gouernment which we speake of. And to doe it more orderly, that it may be the better vnderstood, we must consider, that (as may also be gathered out of that place of *Timothie*) there are two sorts in euery perfect familie.

- § 1. The Gouernours.
- § 2. Those that must be ruled.

And these two sorts haue speciall duties belonging to them, the one towards the other. In the carefull performance whereof, from the one to the other, consisteth the good gouernment of a familie.

The gouernours of a family, be such as haue authoritie in the familie by Gods ordinance, as the father and mother, master and mistresse.

To whom, as God hath giuen authoritie ouer

It is out of doubt that the wise and skilful gouernment of a house is found out by *Prudence*, defended by *Science*, and conserued by *Experience*.

Whereof a family consisteth

The first sort are such as haue authoritie in the familie.

Who must vse
their autho-
ritie.

If the gover-
nour be char-
ged with
weightie af-
fares, he may
appoint one
to gouerne his
house, as *Abra-
ham*, and *Poti-
phar* did.

*Gen. 24. 2. and
Gen. 39. 4.*

ouer their children and seruants, so hee woul
haue them to vse it to the wise government or t
them, not onely for their owne priuate profit
credit, or pleasure, but also for the good of tho
whom they are to gouerne: for by a wise gthe
uernment, much good commeth to the partior y
gouerned. If masters then or parents doe no T
gouerne, but let seruants and children doe wo
they list, they do not onely disobey God, and
disaduantage themselves, but also hurt thorst,
whom they should rule: for when any haue i
such libertie to doe as they list, it maketh their v
grow out of order, to the prouoking of God. H
displeasure, and curse against themselves, whole
as if they had beene held in by the bridle oue
Gouernment, they might be brought to walk hie
the blessing of God should follow them in their v
so as courses.

A propertie of
good govern-
ment.

1. Tim. 3. 7.

All government of a familie must be iati
comelineffe or decencie, that is, it must be such
as is meete and conuenient both for the gouer
nour, and for the person gouerned. And ther
fore it is impossible for a man to vnderstand
how to gouerne the common-wealth, that dothe
not know to rule his owne house, or order his h
owne person, so that he that knoweth not to
gouerne, deserueth not to raigne.

Lordlineffe is vnmeete in a household got
uernment, and yet familiaritie with such as are v
vnder government, breedeth contempt. Again
forced

enter the persons governed, all in the Familie are
not to be governed alike.

There is one rule to governe the wife by, an-
other for children, another for seruants. One rule
for young ones, another for old folkes.

The gouernment of a Familie tendeth vnto
two things specially. First, Christian holinesse,
and secondly, the things of this life. By the
first, God is glorified; by the second this present
haile is sustained, in such sort as God seeth good
there vs.

The markes
that family
gouernment
aimeth at.

Howsoever, where humane policie is the
whole of household Government, there men only
take an eye to the things of this life: yet they
which fetch their wisdom to rule by out of
this word, shall vnderstand that their gouern-
ment must not onely be ciuill, but godly also:
that is, they must seeke to haue Holinesse found
in their habitation, whereby God may be glori-
fied, as well as riches gotten, that they may be
comforted. This hath beene the course of holy
life in former ages.

Abraham flitted often from place to place, *Gen. 12. 7. 8.*
he built an Altar wheresoeuer hee became; *Gen. 13. 18. & 22. 9.*
and trained vp his familie in the feare of
God. Hee did not seeke excuse in his vnsettled
life, to let passe the care of holinesse. Holy
was not contented to worshipping God him- *Iob. 1. 5*
alone, but sanctified his sonnes, that is, pre-
sented them to worship God with him, *Iacob*

Iosu. 24. 15.

Pro. 31. 26. &c.

Act. 10. & 16.
14. 15.

Ephe. 6. 4.

1. Iohn. 3. 24.
& 4. 12. 13.

at his returne from *Padam-Aram* purged familie, and set vp Gods worship there. Iosua. 24. 15. faith, though others should forsake the Lord yet hee and his familie would cleaue vnto him and serue him. *The vertuous woman openeth her mouth in wisdom, and teacheth mercie vnto her seruants.* Many of the faithfull, when they themselves belieued in Christ laboured to bring their families to the faith also. Parents also commaunded to bring vp their children in instruction and information of the Lord. By which places it is euident, that Religion should be stirring in Christian families, and that the gouernment looketh to bring godly behaviour into families, as well as thrift and good husbandrie.

For want of this care, many parents beget their children faire faces, and foule mindes; maimed per bodies, and deformed soules: full of cost and emprie hearts: for want of this, God dwelleth in Churches if he will, but he hath no habitation bode allowed him in priuate families. For where God be where he may not rule, but must be vnderling and stand & looke on, when profit and pleasure shall be serued, and aloof from the Spirit of God saith, that God will dwell and dwell with them that loue him, and keepe his commaundements. Where therefore holiness is not sought for in families, there hath no friends, nor louers, nor walkers.

him, howsoever they will sometime come visit him in the Church.

Besides, the ill successe that such walkers haue, who make their houses temples to Mammon and riches, should teach vs to haue a principall respect to God in christianitie, ruling our houses. Many thrive not, but put that which they get into a bottomles, bagge. For God who hath none or the lowest regard in their courses, and household affaires, withholdeth his blessings from them: and then in vaine doe men rise early, and goe late to bed, and eate the bread of carefulnessse. Others thrive, but it is a wofull thrift, that serueth to harden the heart, and to bewitch the soule with loue and liking of this world. For Gods iust iudgement is vpon may this way; because they will needes serue their owne commodities chiefly at home, the Lord giuing them vp to themselves, they neuer serue him but coldly and for custome sake at the Church: and God accepteth no more of their worship they doe there, then they doe loue and like of his government in their houses.

The gouernours of families, if (as it is in marriage) there be more then one vpon whom the charge of gouernment lyeth, though vnequally, are, first the *Chiefe gouernour*, which is the *Husband*, secondly a *fellow helper*, which is the *Wife*. These both do owe duties to their familie and dutie one to another.

Math. 6. 24.

Hag. 1. 6.

Psal. 112. 2.

The sorts of gouernours. Householders or housekeepers are persons authorized ouer their households and charges.

The dutie of
the husband
touching holi-
nesse which he
must performe
to them.

To see that
they haue the
word ordina-
rily, the want
whereof, is the
greatest plague
that can be:

Amos. 8. 11.

Math. 9. 36. 37.

Esa. 32. 1. 2. 3. 4.

Rom. 10. 14.

Iam. 1. 18. 19. 21

1 Pet. 2. 2.

Heb. 2. 1.

Eph. 4. 11. 12.

Iam. 1. 21.

The duties they owe to their Familie, both concerning godlinesse, and the things of this life, belong either to the husband especially, or to the wife especially. The duties that belong to the husband touching holinesse, are such as eyther

he must { 1. Performe to them of his familie.
2. Or require of them.

The duties which he must performe to them are; first, touching the publike ministry of the word, to provide that they may liue vnder an ordinarie ministerie of the word, or else to take order, that alwayes vpon the Sabbath, and at other times when it may be, they resort to such places where they may haue the word ministred vnto them: for else how shall they be brought into the sheepfold of God (from which naturally they go astray) but by hearing the voyce of the chiefe shepheard, speaking vnto them those whom he sendeth? how shall they beleeue and so be begotten againe by the seede of the word, except they heare such as God sendeth for the begetting of men vnto him? how shall they be reconciled vnto God, but by hearing his messengers, into whose mouthes he hath put the word of reconciliation? how shall they grow in faith, and increase in grace, but by receiuing with meeknesse the ingrafted word, which is able to saue their soules.

Seeing then the word preached, is the means

to beget men to a new life, and to nourish them in it : a great dutie lieth vpon the gouernours of families, to prouide by some meanes that they may haue it. For where the word is not preached, there the Lords Sabbath cannot be hallowed as it ought.

Now the Lord would not onely haue Masters of families to keep holy the sabbath themselves, in all the parts of his worship, publike and priuate, but also that euery one should in his seuerall place and roome, carefully take order that so many as be committed to his charge, should sanctifie the Lords day as well as himselfe : which though it be true in all other commandements, (namely that whatsoeuer we are bound to doe our selues, we must be meanes to further other in doing the same, because the loue of God and of our neighbour spreadeth it selfe ouer all the commandements: and therefore though it be not expressed, it is necessarily understood) yet in the fourth commandement, it is so much the more required, because besides the analogie and proportion betweene it and the other commandements which doth inforce it, the very words themselves doe bind vs therevnto. For when it is said, *Thou and thy sonne, and thy daughter, thy man-servant, and thy maide:* though it speaketh by name onely of resting vpon the Sabbath, yet because the end of that is, that the day might be sanctified, looke

All superiours ought to be carefull that their inferiours doe keepe holy that day, as well as themselves.

Deut. 5. 12. 14.

15.

how many reasons there be to bind the inferiours to rest, and the superiours to provide therein as they do so indeed, so many are there to compell them to sanctifie the day in their owne person and in so many as belong vnto them. Therefore when first of all it is generally said in the fourth commaundement, *Remember the Sabbath day, that thou keepe it holy*: and afterwards, *The seventh day is the Sabbath of the Lord thy God*; that is, which must be dedicated vnto his seruice and in the end you must therefore rest, that you might serue him in it as he requireth: and then nameth the seuerall parties that should rest: the meaning is, to declare the right end of the resting, and so speaking by name to the gouernours, saith: *Thou, and thy sonne, and thy daughter, thy man seruant, and the maid, the stranger that is within thy gates*, to shew vnto them, that it is not sufficient for them to looke that they rest vnder their gouernment should rest, vnlesse they sanctifie the day of rest also, which they must be so much carefull of, by how much the sanctification of the day is greater, then the ceasing to worke vpon it, as the end whereunto this is but referred: and therefore if it be a sinne in the least at any time, not to haue a sufficient regard vnto them, that they do not worke, then it must needs be a greater sinne, if that through their negligence they doe not sanctifie and keepe holy the day of rest.

So that heere the Lord God requireth, that in all places there should be such good lawes publickely in the Common-wealth, and privately in mens houses established, and diligently executed, as thereby not onely the rulers, but also all in subiection should be compelled to sanctifie the Lords day, and that they should be sure they doe it indeed. And as hee must not leaue it indifferent to them, to choose whether they will worke or rest, and so thinke it sufficient that they doe not lay any worke vpon them, so it is not inough that they hinder them not from seruing God vpon that day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them, as well as themselves. Therefore the masters of families must prouide as much as lieth in them, that the word be publickely preached where they dwell, not for themselves alone, but for their children and seruants sake, that they might keepe holy the day together with them: and they must not onely come themselves to the place of common praier and diuine seruice, but bring these also with them, and spend the rest of the day in all private godly exercises themselves, and cause others to doe so also.

And here, least this might seeme too heauie vnto vs, and that it might not be grievous to take so great a charge vpon vs, wee must

They ought not to leaue it to their discretion as a thing indifferent, but to compell them thereunto.

remember, that as we haue great help by our
 ferious in many things, so the Lord would
 vs to helpe them in the chiefe and principall
 and as he hath made them our seruants, so
 should make them his seruants: and when
 haue serued vs fixe daies, wee might cause
 to serue him vpon the seauenth: and as the Lord
 hath preferred vs aboue them with their
 uice, so hee would humble vs with this charge
 and care ouer them, or rather exalt vs, in that
 would haue vs to be as it were the ouerser
 his worke, and not onely serue him our seruants
 but also see his seruice done by others com
 ted to our charge: which if ye doe not, what
 shall the Christian gouernours of household
 differ from the infidels and heathen, and what
 greater thing shall wee doe for our seruants
 then they? Nay, what shall wee doe more
 them then for the bruit beasts and cattell
 worke vnder vs, to whom we giue rest and
 from labour vpon the Sabbath, if we cause
 not to *sanctifie the day of rest*, in which
 shall differ from all other, not onely beasts
 men.

Deut. II. 10.
 So haue the
 seruants of
 God done in
 times past in
 their seuerall
 families.

And this is the meaning of that Law which
 Moses gaue to the Israelites, *Command*
 them to write the word of God vpon the posts
 their houses, and vpon their gates. Whereby
 vnder gouernment, were taught what should
 be required of them so long as they liue do

those houses, namely, to serue God: and all gouernours were taught, what especially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houses, euen to serue the Lord in all parts of his worship, for which end hee hath giuen them such authoritie ouer them. According to which commandement, the worthie Captaine of Gods people *Iehoshuah*, made this protestation before all the Elders of Israel a little before his death, exhorting them to doe the like: *I and mine house will serue the Lord*, promising not onely for himselfe, but for all his, which though what was too hard to doe, yet because he knew how many meanes the Lord had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, hee had tell authoritie to thrust them out of his house, and to rid himselfe of them all, which hee was purposed to put in practise) therefore he was bold thus to speake of himselfe, thereby shewing what all men should propound to themselues, and may attaine vnto. The like whereof *Dauid* speaketh of himselfe, in that worthie Psalme, 101. which is left as a patterne for all Christian gouernours to rule by: wherein hee sheweth, how hee would rule not onely himselfe, but his household, nay the whole Kingdome, by hauing an eie to them that were good,

to

to reward them, and to them that were
to punish them: that so not onely himselfe,
all his might serue the Lord. After the
manner in the time of the Captiuitie, when
noble Queene *Hester* willed all the disper
Iews to keep holy three daies together in fast
and prayer, that so they might intreat the L
to deliuer them from that finall destruction,
vtter ruine which *Haman* the cursed Am
kite and sworne enemie of Gods people
determined to bring vpon them speedily,
said, *That shee and her maids would doe the*
Hest. 4. 16. Whereby no doubt, she insinua
vnto them, that in euerie household, her
ning was, that it should be thorowly kept
all sides, not onely of the rulers, and so
few, but of all others, euen vnto the maid
uants.

Now, the Sabbath, and the day of Fast
both of one nature, as the word doth sufficien
beare witnesse. Therefore if this hath beene
practise of the Church vpon that day to fast
not the chiefe alone, but their families also
then must wee needes be perswaded, th
vpon the Lords day we ought our selues, old
our households to serue the Lord, and to laie
with *Ioshua*, *I and mine house will serue the L*
and with *Hester*, *I and my seruants will doe G*
like.

And how could that haue beene verified

he religious Captaine *Cornelius*, which is written of him, *that hee was a deuout man, and one* Act. 10. 2. *that feared God with all his household, vnlesse he had not onely frequented the common assemblies vpon the Sabbath daies, but had also acquainted his seruants therewith ? Therefore is the Lord himselfe speaketh of Abraham, who is the father of all belecuers, I know that* Gen. 18. 10. *he will command his Sonnes, and his household after him: that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him : So it must be practised of all them, that will be the children of this faithfull Abraham, and enioy the same promise that hee and his posteritie did, euen that they cause their children and their seruants, to keepe holy the Sabbath, wherein consisteth the true worship of the Lord, that so they might walke in that way, which hath the promises of this life, and the life to come.*

So then it may most euidently appeare, both by the wordes of the commaundement, and by the practise of the best men in the old and new Testament, that this dutie is laid vpon all householders, diligently to ouersee the waies of their families, that they serue God, as in all other duties, so especially in sanctifying the Sabbath, as they will answere to the contrarie at their perill, to him that hath put them

them in authoritie, and as they will giue count for their soules, which otherwise perish through their default.

But in our time, it is for the most part, wholly neglected.

Which though it be so strictly required of all men, and vnder so great a paine laide them, yet it is so generally neglected of the best part, that wee may rather complain iustly with griefe, then haue any hope of speedie reformation of it. For besides that great many haue no care to sanctifie themselves, and therefore cannot with any science require it of their seruants and children, but either set them to worke, or play, and doe any thing vpon that day, sauing that which they should, and doe encourage them thereby by their owne ill example and words: the beothers also, who though they seeme to take some care to keepe holy the day themselves (and haue in deed) yet either through idleness, or negligence, do not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue with profit to the ending, nor how they spend the rest of the day: but being demanded what their seruants were, how chance they came to Church, &c. they answer securely, (and as they thinke sufficientlie) as though it were a thing meerely impertinent vnto them, that they cannot tell, they doe not hinder them from the Church, they may come if they will,

of age to looke to themselves, and they are
boyes now, and I cannot tell what, &c.

But they must consider, besides that which
hath bene already spoken concerning this mat-
ter, that they doe too foolishly and grossly ima-
ge to stoppe (as it were) the mouth of the Lord,
with that simple answer in his busines, which
will not receiue at their seruants hands in
their owne. For in the sixe daies, when their
servants are in their owne busines, they will not
let them come and goe at their owne pleasure,
but content themselves with a bare imagina-
tion that they be at their workes, but will be
idle of it, and therefore set them to it, look vpon
them in the doing of it, and call them to an ac-
count for it, which if it be well done in them-
selves, because they know otherwise they will
be negligent, how must it then not needs be a
great vnkindnesse and vnthankfulnesse in them
to God, that vpon this day (which is but one
of seven) his seruice should be so slender-
ly looked vnto, that there is no such diligence
showed towards their seruants, that they might per-
forme it?

And how must it not needs be a great iniury
to their seruants, (who are naturally and
for the most part more negligent and carelessse
in Gods seruice, by reason of their corruption,
than they can be in the seruice of men) to be
deprived of that benefit of their gouernours
(which

(which is the chiefest, and for which cause especially they are committed to their government) namely, to be furthered by them to the service of God: but yse them more like children than men, euen that they might be seruiceable vnto them, and then care not whether they worship God or the diuell.

Wee know that seruants looke to be rewarded by their masters (and so there is good reason when they haue serued them faithfully) what kind of reward is this, when he bestowes some earthly benefit vpon them by hauing no care to make them seruants to the Lord, and sanctifie his Sabbaths, they doe without end not onely make them lose the euerglasting reward, but preferue them to eternall damnation?

Especially in great households, where there are many seruants.

Moreover, there are a companie of idle drudging-men, who in spending their time almost sixe dayes hauing almost nothing therein to doe are seldome looked vnto vpon the seauenth day, but permitted to bestow it as vainely as the other: and as they neuer almost doe any fructuall daies worke to their masters, so much lesse they spend any Sabbath in the Lords seruice but they especially are left to goe and doe as their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, such like, in great houses) seldome or

use come to the Church, and that but by pieces, together when halfe is done: or else they are ready to depart before halfe be ended, and so both hinder the Lord from that seruice which he should haue by them, and themselues from that blessing which they should inherit that way: and both cause the name of God to be ill spoken of, and be poul vpon themselues and their masters that curse which belongeth to the continuall polluting of fully the Sabbath.

And how can they looke that that seruice and that meate and drinke should doe them good, which is thus prepared, and bought (as it were) with the continuall danger of the soules of their seruants, besides the dishonour of the name of God.

When *Dauid* had inconsiderately desired to drinke of the water of *Bethleem*, three mighty men brake into the host of the Philistims, and drew water, and brought it to him: but hee would not drinke thereof, but powred it for an offering to the Lord, and said: *Oh Lord, be it farre from me that I should doe thus: is not this the bloud of the men that went in ieopardy of their liues?* How much lesse then ought men to eate and drinke that for which their seruants do venter the liues of their soules? And besides, if wee iustly finde fault with them, who doe neuer or seldome preach to the people committed to their charge, and so cause their soules to

2. Sam. 23. 15.

16.

to starue and die eternally : how can the blameles, who seldome or neuer bring the want to the preaching of the word ? And they not needes be culpable of the same inment before God, seeing it is all one with seruants, whether they liue in the places where the word of God is not preached at all : or where it is, yet they come not vnto it.

Obiection.

But whereas men are ready to obiection, that a great Familie, many must needes be absent

Answer.

We grant it to be true, in some part, that at some time, and vpon some occasion: but not ordinarily and so continually (as they themselves in their own consciences are priuie to whom this obiection) we know no necessity that excuse that. Nay, we are sure that the Lord hath laid no such calling vpon any man, that should keepe him in a continual breach of the Sabbath, and therefore both maister and seruant may suspect, that hee is in such a calling as is not agreeable to Gods word, or that hee vseth it not right, when it maketh him if not wholly, yet in the most part, to neglect the seruice of God on the Sabbath day.

And wee know (where there is great desire to serue and please God by prayer,) the Lord will giue to them such wisdom, that they shall be able to redeeme, if not the whole, yet at least a great part of the day, which otherwise will be misspent: namely, by letting passe many needes,

needlesse things, by preparing so much before
is conueniently may be, by rising so much the
more early in the morning, and by the inter-
changeable helpe of other seruants: especially
when they will for these causes be contented
with so much the lesse, though not in quantitie
for the reliefe of others) yet with lesse exquisi-
te and curious dressing, which especially ra-
thel vp the time: and so we are sure, and they
that will trie it in the feare of God, and with
care to serue him, and in a loue to the soules
of their brethren, shall finde it to be true by ex-
perience, that many might keepe holy the Sab-
bath, which now do it not at all: others might
keepe it more then they doe. Which if yet it be
thought vnpossible (because we go not about to
ractice it) let vs but obserue that which we shal
be done in the house when the seruant is very
desirous to goe to a Faire, and the master is as
unwilling to let him goe; you would wonder to
see how things shall be dispatched vp sodainly,
yet in good order; they shall be absent many
houres, and yet not greatly missed: if any thing
otherwise then is vsuall, it is borne with be-
cause it is a day of prouision for themselves, and
that day is not every day. So then, if the masters
at were perswaded of the Lords day, as they ought
to be, euen that it is the time of making prouisi-
on for the soule, and were as carefull for the
soules of their seruants, as they are for their bo-
dies, and did esteeme it more for their worship

and credite that their seruants were religio-
then that they were costly, and well set out
apparell; they would be better contented
spare them, during the time of that Mart
where they may buy without money all
graces of Gods Spirit, and the riches of
Kingdome of heaven: whereby they should
only saue their owne soules, but be made
fit to doe duties to their masters of consci-
ence.

The gouernours of families should take order that their whole household might come to Church together.

Therefore (to end this point) it is the
tie of all household gouernours to cause
whole family to be in a readines to attend
them to and fro the Church, and that it be
left at euery mans discretion to come when
will, but that they should goe together. And
deed this hath beene the orderly comming
Gods people in times past to the place of
worship, that they haue not come scattered
alone, but many together, and by company
whereof the Prophet speaketh, *When I remem-
bered these things, I poured out my very heart,
cause I had gone with the multitude, and led
into the house of God, with the voyce of singing,
praise, as a multitude that keepeth a feast.*
which place, the man of God complained
that he was banished from the holy assemblie
faith, that his griefe was increased by remem-
bring his former estate, when he vsed to go
a great company to the Temple, euen as to
feast: whereby he declareth what was the
uer of their going; euen as men go to a mar-

Psal. 42, 4.

or to a feast, not only with ioy, but also by companies, and so many of one house as go, will go together: so they did not only go to the house of God cheerefully, but many of them together, euen as to the market, and feast of their soules. By which practise of theirs as the doing of many is condemned, so it appeareth that the men of our time are led by another spirit then they were, and are otherwise perswaded of the worship and place they go vnto: for all the people, nay, the seuerall households come not together, but scattered, and one dropping after another, in a confused manner.

First, comes the man, then a quarter of an houre after, his wife, and after her, wee cannot tell how long especially the mayd seruants, who must needs be as long after her, as the men seruants are after him. Whereby it commeth to passe, that either half the seruice of God is done, before all be met: or else if the Minister tary till there be a sufficient congregation, the first commers may be weary, and sometimes colde with tarying, before the other shall be warme in their seates.

Now if it be demanded of their masters why they alone make such haste, and leaue al the rest behind them; & they answere, truly because the time is come, wherein vsually publike praier be- ginneth: can they be perswaded that it is time for themselves to come (as it is indeed) and yet no time for the rest to come with them? Hath

the master no longer time to tarie, and haue his seruants time to tarie so long after him, as though there were one Law for him, and another for them: or rather, that the same Law of the Sabbath, which moueth him of conscience to doe that which he doth, did not as forcibly binde them all, as himselfe: nay, did not binde him to looke to them, that they should keep holy the day, as well as himselfe. Which if he grant to be true & yet is not able to bring it to passe (when the Lord hath giuen him so great authority for his owne sake) partly through the frowardnesse of his wife, and partly through the obstinacie of the rest in the familie: his case is to be pitied and he is rather to be gouerned, then to gouerne and he might doe well to *set up one of them in his stead*, seeing hee doth suffer himselfe wilfully to be abused, and is contented to be ouer-ruled by them in the chiefest thing.

Therefore that he might bring this matter happily to passe, as he must goe before them by his owne example, and be readie betimes, euer first of all, so he must earnestly call vpon them for this dutie, and exhort them vnto it; and the slower that they are, and the more they draw backe, the more forward must he be, and by his practise and words draw them forwards also. For this is that readinesse which *Dauid* observed in the people of his time: *I reioyced when they said vnto me, we will goe into the house of the Lord: or let vs goe into the house of the Lord,* (the

1. Cor. 6. 4.

Psa. 122. 1.

they are words of exhorting, and encouraging one another thereunto.) Even as the Prophet *Esay* also foretelleth, that this shall be the zeale of Gods people in the time of the Gospell, that they shall goe together to serue God, and thierfore call vpon one another for the same purpose, saying: *It shall be in the last dayes, that the Mountaine of the house of the Lord shall be prepared in the top of the Mountaines, and shall be exalted above the hills, and all nations shall flow vnto it, and many people shall goe and say: Come, and let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob.* *Esay. 2. 2. 3.*

And truely this want of zeale in vs to Gods worship, and loue to the saluation of our brethren (bewraying it selfe in the neglect of this dutie of calling vpon one another) is the cause of this slownesse. For the husband going first out of the dotes saith to his Wife, make haste, and come as soone as you can: she comming at her leisure giues the same charge to her seruants, dispatch, and tarie not long behind; but here is no saying: *Come let vs goe, let vs goe together,* and if it be once said, it is not pursued, that it might be performed.

In going to market, and to a feast, what earnest calling will there be vpon one another: and it would seeme strange to behold the household goe deuided, and it were a thing that would much be marked, and euery one that knew vs. and whither we were going, it should be the

Cor. 11. 10.

first question they would aske vs: how chanceth this, that you come alone? where is your husband, your wife, or your children? why come you not together? So no doubt, the dispersed and broken comming of households to the Church is a thing greatly obserued of the Lord God, and of his Angels, *which are present at their assemblies*: and it is that which grieveth the rest of the Church, & as soon as they see one come in alone, they are ready with griefe to aske, where are the rest? what meaneth this partie to come alone? Therefore let all gouernours be perswaded, that it is their bounden duetie thus to looke to their families, & to be sure that they sanctifie the Lords day, as wel as themselves: & that they not only thus bring them to the public ministerie, but also looke vnto them, that they spend the rest of the day in holy exercises, so much as may be: examining them in that which they haue heard, and causing them to confer about it themselves, and to appoint some to read the scripture vnto them, and all of them to sing Psalmes: and generally, whatsoeuer they haue seene before, that they ought to do themselves, to call vpon their seruants for the same, and to take such order, that they be sure they doe it: and let them be sorie, that they haue neglected this dutie so long heretofore, & thereby haue charged so many sinnes of their household vpon themselves: and now at the last in Gods holy feare, let them begin to put this in practise,

least

least they doe further prouoke the most patient Lord, to their endles destruction. And, though it be a thing so rare in the world, as it is, & men altogether so vnacquainted with it, as they be, nay, so loathsome & tedious to flesh and blood, that they are afraid once to begin with it: yet let the bare commandment of God preuaile more with vs to take in hand, and to continue in it, then all that can be said or thought against it should weigh with vs, either to keepe vs from it at the first, or afterwards cause vs to giue it ouer. And, that all men might do it so much the rather, let them be assured that the want of this especially, is the cause of so many wicked and rebellious children, vntrustie and disobedient seruants, nay, vnfaithful and vnkind wiues euery where: euen for that their husbands, their fathers, and their masters, do not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that seruants and children will not be ruled, that they cannot tell where to finde a good seruant, they know not whom to trust, but they see not the greatest cause of it to be in themselves, and so go not about to remedy it. For whiles they labor not to make their children the sons and daughters of God by adoption, and to bring their seruants within the household of God, that they might be his seruants by grace, and to make their wiues the chaste spouses of Iesus Christ,

The want of this care in household, is the cause of much wickednesse, rebellion, and disorder in their families.

and so all of them to serue him: the Lord punisheth them, making wiaes, children, seruants, and all disobedient vnto them. For how can they do duties vnto men, if they haue not learned to doe duties vnto God, and so of conscience for Gods sake to do duties vnto men? Nay, it is not the Lord needs punish them with disobedience against themselves, that by their own experience they might know how grieuous is the neglect of his seruice is vnto himselfe, which he iustly measureth out vnto them with the same measure, that they haue met vnto him before.

Obiection.

And whereas men are readie to imagine, and we know it is that which many doe, is against this, that to deale so straightly with their household were the next way to rid themselves of all good seruants, and that then they might soone be master and man themselves. They must againe on the contrarie vnderstand, that it is a great wickednesse in them once to think that the Lord should require that of them which would necessarily driue them to such conueniences: nay rather they must be assured and perswaded, that godlinesse hath the promise of this life, as well as of the life to come: and that we first seeke the kingdome of God and his righteousness, in our selues, and others, all needfull things shall be cast vnto vs. Euen as it is said of Abraham, I know that he will command his sonnes, and his household after him, that they keepe the commandments of the Lord, to doe righteousness and iudgement.

Answer.

1. Tim. 4. 8.

Mat. 6. 23.

Gen. 18. 19.

ord that the Lord may bring upon Abraham, that
 en, he hath spoken vnto him. So that thus to doe, is
 w can the very high way, not to keepe vs from, but
 learn to bring vs vnto the fruition of all Gods pro-
 science mifes, if we giue credit vnto him, who as he on-
 Nay, ly maketh them in the beginning of meere
 ith di mercie, so must hee onely accomplish them in
 their the end by his constant veritie and truth. We
 rieuou confesse indeed, if hee be an ill seruant, this is
 , when he readiest way to be rid of him, whose roome
 h the is better then his company: for hee thinketh
 m best himselfe to be in a prison, nay in hell all the
 o ima while: but in the end he shall perceiue that hee
 doe is gone from the way of Heauen vnto hell, if the
 ghtly Lord be not more mercifull vnto him. And
 o rid why should we be loth to depart from the ser-
 then uice of them, that haue no care to serue God?
 em for can we looke that they should doe any faith-
 nderfull seruice vnto vs, that are so vnfaithfull in the
 m on seruice of God?

at of But as concerning the rest, if any be religi-
 to such, this is the best meane to retaine and keepe
 e assure them: if they be but indifferent, this may winne
 promi them: if they be falling away, this may recouer
 and them. For what shall we thinke of all the godly
 l his fathers in times past, that when they vowed di-
 d full ligently to looke to their households, that they
 of should serue God with them, and did constant-
 sonney performe it, that then they had no seruants at
 pe shall? Was so great a man as *Iehoshua* without
 indge seruants, when hee promised before so many
 witnesses,

To haue such
 good orders
 in our houses,
 is not the next
 way to driue
 away our ser-
 uants from vs.

witnesse, that he and his house would serue
 Lord? Was *David* left alone, and constrained
 doe all himselfe, when as being a mightie King
 he bound himselfe vnto it by that song which
 he made for the same purpose, wherein he said

*Psal. 101. 9. 7. Mine eyes shall be vnto the faithfull of the land
 that they may dwell with me: he that walketh
 a perfect way, he shall serue me: there shall no
 deceitfull person dwell in mine house: he that telleth*

*Gen. 14. 14. My eyes shall not remaine in my sight? Had not Abraham
 a great household, when hee was able of himselfe
 to carie forth with him, of them that were
 borne and brought vp in his house, three hundred
 and eightene men in armour, to rescue his brother
 Lot? Of whom notwithstanding, it is said, that he
 would teach his household the way of the Lord: so
 it appeareth he did indeed, when by his own
 perswasion at the word of God, all the males of
 his household were contented to be circumcised, and to receiue
 that Sacrament, vnknowne before, and painful
 and also ignominious to the flesh, if they had
 looked onely to the outward signe. And
 not that worthy Captaine of an hundred Italian
 souldiers needs haue a greater familie then
 any of these that cauilt at this doctrine? of whom
 the spirit of truth reporteth, That hee feared
 God, and all his household.*

Chap. 17. 12. And hee feared God, and all his household.

Act. 10. 2.

Obiection.

What shall wee thinke of all these merises
 Shall we ignorantly presume to the further
 receiving of our selues, and hardening vs in the
 sinne, that the times were then better, and goodly

seruap

servants then more plentifull? Or must wee Answer.
 needs confesse, as the truth is indeed, that these
 men vsed more meanes to make their servants
 the servants of God then men doe now a daies,
 and that so the blessing of God was greater
 upon them? And is it not set downe in writing
 for our learning, to shew vs what is that which
 we might looke for at Gods hands, if we would
 walke in the same way that they did, seeing there
 is no respect of persons, times, or places with
 of him?

Secondly, hee must set an order in his house
 for the service of God, to wit, that morning and
 evening, before meales, and after meales, pray-
 ers and thankes may be offered vnto God, and
 so hee acknowledged to be the authour, not
 only of all spirituall graces that belong to a bet-
 ter life, but also of all temporall blessings that
 belong to this life. For seeing that it is Gods
 good hand ouer vs, that doth defend vs and all
 our familie in the night from outward dangers,
 and giueth vs freedome from feares and terrors,
 and from Sathans rage, and also giueth vs rest
 and comfortable sleepe, for the refreshing of our
 wearied bodies, is it not meete wee should begge
 at his hand by prayer, before we prepare our
 selues to rest, and praise him for it, when wee
 arise from it? Againe, seeing that euery day wee
 are subiect to innumerable dangers, which we
 know not of, and both wisdom and strength to
 follow good and honest callings, and also the
 blessing

1. Tim. 4. 5.

Dan. 6. 26.

Job. 1. 5, 6.

blessing vpon our labours to make vs. pr
 by them, are from God alone : should be
 begin the day with suite vnto God for his oul
 ous protection, and for his mercifull blessing
 vs? And seeing meates and drinks are sanctified
 vnto vs on Gods part by the word, and that
 by prayer: doubtlesse though God hath his
 word sanctified them, they are vnholie vnto vs
 when we doe not for our part sanctifie them by
 faithfull prayer and thanksgiuing. And that
Dauids practise. *Psal. 55. 17. Euening and morn-
 ing, and at noonetide, will I pray, and make my voice
 heard, and he will heare my voyce.* If any say it is not
 ent for the gouernour to charge euery man in
 his familie to doe it, priuately by himselfe, might
 the Prince say, it is inough to do, *Ther-
 rius* did, to charge euery one in all his dominions
 ons to worship no God, but *Daniels* God, and
 godly Princes thought it their dutie to require
 the worship of God in their dominions, and to
 take order that God might be worshipped
 likely and ioyntly of all in their land. So did
 for his household, not only bid his children
 to God by themselves, but he appointed
 times of praying together, and sacrificing, and
 commanded his children to come present
 thereunto. Againe, if the maister lay the charge
 vpon the consciences of such as be of his familie,
 milie, then if they be negligent, God shall
 no honour and worship in that familie.

But we reade of *Abraham*, that where

became, he built an altar to God, where God *Gen. 12. 7. 8.*
 could be worshipped ioynly of his familie. If *Ex. 13. 8. & 21.*
 should measure out his goodnesse to thee, *33. & 22. 9.*
 thou measurest honour and glory to him, in
 what a cause wert thou? He doth giue a charge
 his Angels to keepe thee, he commandeth
 the earth to allow thee meate for thy sustenance,
 his commandement is an effectuall word,
 that maketh them to do the thing that he char-
 geth them withall. Wilt thou now onely bid thy
 servant or sonne to serue and honour God, and
 see that he doe it, and helpe him in it? Then
 you dost not measure out vnto God, as thou
 shouldst haue him measure to thee.

This dutie then belongeth to a christian head
 of a familie, to worship God with all his fami-
 lie, and to take order that when he shalbe absent
 upon necessarie occasion, it may be done reue-
 rently and duly by some one in his familie, that
 by reason of wit and age may be meet for it.
 The neglect of this dutie letteth into families
 many grievous enormities, and outward misfe-
 ses, while God in his iustice refuseth to blesse
 such, as by their carelesnesse in serving of him
 shew, that they take not him to be the au-
 thor of all wel-fare to soule or body, but thinke
 to do well inough without him, or else thinke to
 haue their turnes serued without requesting.

The third dutie, which the chiefe gouernour *Private in-*
 must performe to all in his familie, is private in- *structing.*
 struction, and dealing with them in matters of
 religion,

religion, for the building of them vpon
 faith, and for the inuring and bringing
 to a conscience towards God, that they
 not onely know and professe religion, but
 feele and shew the power of religion in
 liues. This dutie hath these specials belon-
 ging to it: First, a familiar and plaine opening
 to them the principles of religion, after the
 manner of a Catechisme. This dutie the holy
 Spirit layeth vpon parents. *Ephes. 6. 4. Train
 in doctrine & holy precepts, drawn out of the
 law*: *Let these words, which I command
 thee this day, be in thine heart, and whet them
 vpon thy children, and speake of them when thou
 sitest in thy house, when thou walkest in the way,
 when thou liest downe, & when thou risest vp, &c.* So
 not enough to bring thy children to be
 fed at the Church, but thou must labour
 with them at home after a more plaine and
 familiar manner of instruction, that so they may
 better profit by the publike teaching. Look
Luke 22. 6. Thou euen by breeding thy
 children hast helped them into corruption
 and damnable estate: how oughtest thou then
 to take holy care and paines taken with them
 in teaching them the knowledge of God in
 order to help them out of it, that they may not
 be brands of hell? And for seruants, see
 that they spend their strength, & wearie out their
 bones, and bestow their dayes and yceres in

Dent. 6. 7. 8. 9.

thy profit and ease: oughtest not thou then to
 take the saluation of their soules? *Salomon* saith,
 The iust man hath regard to his beast: much
 more shouldest thou haue regard to thy ser-
 uant, who is made according to the image of
 God with thee, and is redeemed with as deere a
 price, as thou art. And thy care for him should
 not stretch to his bodie alone, but especially to
 his soule; that seeing his calling will not suffer
 him to vse so many, and so many, and so often
 means for the good of it as were requisite, hee
 might herein be helped by thee.

The second speciall is, an acquainting them Reading the
 with the Scriptures, by reading them daily in Scriptures.
 thy house in their hearing, and directing them
 to marke, and make vse of those things which
 are plaine and easie, according to their capaci-
 ty to be. So *Timothie* was trained vp by his parents 2.Tim.3.15.
 labour the Scriptures, so that he knew them from a
 child: that is, was made acquainted with them
 by reading them, and being instructed in them
 according to his capacitie. This shal make them
 the fitter to heare and profit by the publike
 ministerie: whereas the neglect of this dutie
 makes them vnable to heare and vnderstand
 the Preacher when he citeth examples, or quo-
 teth texts out of sundry places of Scripture. The
 help that their familie might reape by it should
 make them carefull in this reading of the Scrip-
 ture.

The third is, a diligent care, and regard that
 they

they profit by the publike ministry of the word and Sacraments, every one according to their capacitie. And this dutie requireth, that they should not onely looke that they doe diligently frequent the preaching of the word, and carefully come to the Sacraments in due time, but also that they shew them how, and put them in mind of preparing themselves to the word and Sacraments, as *Iob* did his sons. They must prepare them to heare the word, by willing them to consider Gods ordinance, his promise, and their owne necessitie, &c. by commanding them to lay aside all such cares, thoughts and affections as might hinder them from a diligent hearing. To the Sacraments they must prepare themselves by willing them to consider of Gods institution, on, the ministerie of his Sacraments, his mercy in Iesus Christ, their faith, their repentance, and their wants: that so seeking assurance of grace of reconciliation, and comfort, they may come preparedly to the Lords table.

Againe, to further their profit, they must diligently examine them, what they haue learne, and what vse they can make of such doctrine, & aliey Mat. 16. 15. 16. helpe and direct them, wherein they faile. That
17. did our Sauour Christ his disciples. Besides
they must call vpon them for the practise of that which they learne out of the word, that the word grow not to a common matter, of no further vse but to talke of vpon the Sabbath day.

The fourth speciall dutie that belongeth to instruction

se of Gods works either past, or present, as of
 xamples of his mercie and goodnes, to be en-
 ouraged by them to trust in him: by works of
 is iustice, to be moued to feare him, and so to
 w the seede of conscience & religion in them.
 hus did *Abraham*, *Gen. 18. 19.* which care of
 is moued the Lord to reueale to him his pur-
 ose of destroying the Sodomites.

The duties which they are to require of them
 concerning godlines, be, to vse the publike Mi-
 nistry carefully: to be diligent and reuerent in
 the priuate worship of God: to submit them-
 selues to priuate instruction of all sorts, and to
 take their vse of it to the building vp of them-
 selues in faith: and lastly, to practise all holy
 and christian duties, which being comprised
 chiefly in the Commandements, are more
 largely layed open by the publike ministerie of
 grace word, and by priuate Catechising.

But after what maner must they require these
 duties? We answer, not only by telling of them
 that they must doe, and calling vpon them for
 the doing of it, and by gentle admonition when
 they be backward: but also by correcting them,
 when they shall be negligent and contemptuous in
 the practise thereof.

This correcting is } Rebuking,
 either by } or
 } Chastising them,
 according to the quality of the fault, & the con-
 sideration of the partie, that is so to be dealt with.

Leuit. 19. 17.

2. Tim. 4. 2.

A rebuke, is a pronouncing of some mis-
hauour, or knowne wickednesse of any,
condemning of the same by the word of God
whereby they may haue shame, that others
might feare.

Pro. 27. 5. and

29. 19.

Correction is a sharpe thing, and therefore
not easie borne of our nature, which is full
selfe-loue: and through the corruption of our na-
ture it is turned into an occasion of, great
wardnes, sturdines, and naughtines, where
not wisely dealt in. Now the better to manage
correction, with more hope of doing good
it, we must consider:

First, the end of correcting.

Secondly, the matters for which correction
must be giuen.

Thirdly, the maner of correcting.

1 The end in correction must not be
wrecke and reuenge thine anger, or malice
to reuenge thy selfe for an iniurie done, nor
alonely the preuenting of the like hurt by
like fault afterward: but in zeale of God
rie who is dishonoured by the lewdnes of
offender, and in loue to the partie, thou
seeke by wise correction to reclaime him
such euill as bringeth danger to him, and
make him more carefull of his dutie after
Herein they faile, who in correcting haue
spect, but to their owne commoditie.

2 For the matters that deserue correction
this is a rule, that there must be no rebuke

much lesse chastising, but where there is a fault. For where any is vniustly corrected, besides the iniurie, it hurteth him by hardning him against iust correction. For he will thinke that it is the rash hastinesse of his gouernor that putteth him to smart, and not his owne desert.

By fault I meane, not onely the committing of that which was forbidden, but also the omitting of that good which was commaunded. But euery such fault is not to be censured with correction: sometime ignorance, mistaking, oversight, and a desire to please in one thing maketh inferiours to offend in others. Except there be contempt, or willing negligence, or carelesse oversight, a gentle admonition may serue. And indeed, superiors must take heed of comming to the greatest remedies of correction too soone: for so they may soone marre the par- tie by ouer-sharpe dealing, which by a wise proceeding by degrees might haue been gai- ned. Furthermore, Gouvernours must know yet more expressely for what to correct. Some neuer correct but for their owne matters, neuer re- garding the faults committed against God. But the godly Gouvernour, that aymeth at Gods glory, and seeketh the Lord, and not himselfe, is most grieued for those disorders in his family, that tend to Gods dishonour, and such he cor- recteth most carefully. And as for the defaults of his familie that are against himselfe, he looketh more to Gods dishonour by them, then to his

owne hurt or losse, & in zeale of God is desirous
 to correct, and not of selfe-love. Hee therefore
 counteth these things worthy of correction, if he
 any delight in the ignorance of God, or be
 les to approue himselfe, as one that wholly
 pendeth on him, loueth him, feareth him, re-
 renceth him, laboureth to approue all his
 before him: if any be giuen to Idolatrie and
 perstition, and careth not in euery part of
 worship of God to follow his revealed will, he
 in the parts commanded he appeare negligent
 and colde, or put them to any other vse than
 commanded, or be giuen to images, super-
 ious monuments, customes, occasions, or
 like: if any dishonor the name of God, either
 in the vnreuerent vsing, or abusing, or per-
 ting, and not vsing it with that preparation
 fore, feeling at the present time, and fruit
 which is prescribed, his titles, word, Sacrament
 or works: if any prophane his sabbath by
 pastimes, & gaming, as cards, dice, dancing, or
 going to playes, or giue not himselfe to the
 exercises appointed for that day out of the
 if any neglect speciall duties towards the
 equals, superiors, or inferiors, in yeeres, gifts, au-
 thorities; as Magistrates, Ministers, Masters, pa-
 rents, seruants, children, or people: if any doe
 not a conscience to flie euill, anger, malice, ha-
 tention, quarrelling, fighting, or any hurt to
 the person of man, either in soule or body,
 being carefull to succour the same accord-

his calling, if any be found vnchaste in body, words, countenance, or gesture; vntemperate in diet, in apparel dissolute, not caring to maintaine the contrarie holinesse in himselfe and others: if any be not carefull to preserue the goods of another man, or shall by falshood, flatterie, and oppression diminish the same; if he be negligent in increasing of his owne, by honest and lawfull meanes, or mispend them in Cards, Dice, gaming, &c. if any care not to maintaine the good names of others, but be giuen to vnecessary blasfing of other mens infirmities, by lying, slandering, back-biting, taunting: if any shew himselfe carelesse to restraints the motions and entisements vnto sinne, and the lust of the same: and hee will vse the meanes following to redresse them.

The manner of correcting must likewise be looked vnto: for to faile in that maketh correction hurtfull oftentimes, but alwaies vnauaileable. For this point then, we must know, that correction must be

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Ministred in

Wisedome,
and
Patience.

Wisdome is that, by which we obserue comelinessse in euery action; that is to say, by which we obserue what we doe, how, in what place, at what time, before whom: that all things may be done in a conuenient place, time, and manner,

Ephe. 5. 14, 16, 17.

Wisdome will

1. Finde out the right part that committed the fault that hee that is innocent not vniustly burthened.
2. Consider of what sort nature the fault is.
3. Weigh circumstances, ages, discretion, and occasions that moued the person & whether it be custom or a slip by oversight.
4. Looke to the mind of the doer, whether negligent, frowardnes, or simplicity & want of wisdom brought him to it.

And according to these things wisdom teach a man to measure out correction, or sparing in it. Besides, wisdom will not rect before the fault be euident, or before she is able to winde the offender out of all shill holes. For when the offender is not throughly convinced, he shifteth off the shame of the fault and of the correction, which is a part of the obligation to cure his disease, and besides he will bold to open his mouth against his Ruler, seeke to bring him into hatred or contention with the rest of the inferiours, for correction vniustly. Wisdom therefore will wink at the fault a while, & make as though she saw it not, that she may haue a fitter opportunitie to

rect : yea towards some of a good nature wisdom will shew that she seeth a fault, but yet for loue of the partie, & desire to haue him amend of his owne accord, she will passe over the euill, Moreouer, wisdom will neuer reproch the offender by reueiling, or taunting him with the fault, but minister correction in loue, - and desire to haue his sore cured, and his credite salued. For the casting of faults in their teeth, and disgracing them, especially before others (which is common in the world) maketh them lay off shame of offending by little and little: whereas if they saw thee carefull of their credit, they would haue much more regard to it themselves. Lastly, wisdom will auoyde partialitie, and deale with all in the same case after the same manner.

Patience is also needfull, that through anger or hastines a man do not fight nor chide, before he hath made the fault manifest to the offender: that if it may be, his conscience may be touched for it. Againe, by patience one must heare what the offender can say in his defence, and not disdain to heare him modestly alleadging for himselfe: and when his defence is made, by equitie to allow, or disallow the same. So did *Iob*, *Iob*. 31. 13. And *Balaam* had no reason to disdain the defence of his beast, *Num*. 22. 30, &c.

This patience also will keepe a man from bitternesse, which might sooner make the partie angry, then draw him to amendment, which

Patience is a stedfastnesse, in suffering the euils, that come to vs by any worke, so that they cannot discourage vs. *Phil*. 4. 5.

Coloss. 3. 21.
Ephes. 6. 4. 9.

thing the Apostle would haue auoyded
perious towards those that be vnder them
want of this, many are but a word and a bla
many first correct and then tell the fault; t
lay on loade, or raile, and reuile, braile
scolde without measure.

Lastly, this patience will keepe thee
immoderate anger, a thing dangerous in
recter. For hee that commeth to reforme
too much anger, shall hardly keepe a ma
in rebuking, or chastising.

Now for the seuerall kinds of correctio
first is Rebuking, which is a sharpe repro
a fault committed, measured according
nature of the fault. Example whereof wee haue
Jacob, Gen. 30. 2. *Iob* 2. 10. our Sauiour
to *Peter*, Matth. 16. 23. and to *Iames* and
Luk. 9. 55. So *Eli*, 1. Sam. 2. 23. &c. rebuke
sons, but not according to the qualitie of the
fault, which turned to his, and their ruine in

This reproofe may haue some threaten
chastisement ioyned with it, if need be: t
end to make it sincke the deeper. Prou. 1. 11.
Be thou very angry when thou pardon
fault, saying, that thou for sparing him doe
wilt punish him the sorer if he transgre
gaine: But threatnings must not be vaine
without effect, but alwaies if amendement
low not, thou must performe what was threa
ned, least thou become light and vaine
offenders eyes.

Chastise

Chastisement is, when with a sharpe rebuke punishment is also laid vpon the offender, according to discretion.

If any man think fighting vnmeet for Christians, or be loth to soile their hands, lest they should get themselves an ill name; let them know, that Gods ordinance is not a matter of an ill report, but onely amongst fooles, that know not what is good and meete. Now, that household chastisement is agreeable to Gods will, is euident out of the Prouerbs, where the wisdome of God doth very often commend it to vs, as chap. 13. 24. *He that spareth the rod bretteth his sonne: but he that loueth him chasteneth him sometimes.* Where hee requireth, that it be not deferred till it be too late, that is, till the offender be hardened in ill: but given in time, before he be past recoverie. Secondly hee saith that it is a fruit of true and pure loue, to correct in due time: and very loue in parents, and care of their children must draw them to it.

Thirdly, he saith, that such parents know not what true loue of children meaneth, but imbrace fondnesse, and foolish pitie in stead of it, who doe spare to correct, when correction is deserved.

Fourthly, that this fondnesse and foolish affection is indeede hatred, and not loue. The reason why it is to be counted hatred, is set downe, Prou. 19. 18. *Chastise thy sonne while there is hope, and let not thy soule spare him, to his*

his destruction, Where hee plainly saith, fond pittying and sparing of children is worke the destruction of them. And is it not token of great hatred to be a meanes of others destruction? Else where hee sheweth necessitie of correction, and the good which doth: Pro. 22. 15. *Foolishnes is bound in the heart of a childe, but the rod of correction shall remove it farre from him.* As if he should say much folly and lewdnes is couched in a childs heart, which if it be not purged will burst forth into enormities, and therefore a purgation is needfull; and what may that be, but the *rod of correction*?

The same is commanded, Pro. 29. 17. *Correct thy sonne:* where also he sheweth, what benefit commeth thereby to the parents: *He that spareth his sonne, he bringeth shame to himselfe: but he that correcteth him, shall give him rest, yea hee will give pleasures to his soule;* that is, thou shalt be free from sorrow heauines, and many troubles, which many parents haue with vngracious children: and the other side, thou shalt haue much comfort and delight by him. Great benefit also commeth thereby to the children, as he sheweth the 15. verse, *The rod and correction giveth wisdom,* and Chap. 23. 13. 14. Whereas the neglect of it bringeth hurt to the child, and to the parents, as followeth: *A child set at liberty maketh his mother ashamed.* And for seruice the Wiseman doth closely shew, how they should be dealt with all, where he saith, Prou. 29.

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He which bringeth up his servant delicately from his youth, at length will be deprived of his children. And a little before, verse 19. he saith, A servant will not be chastised with words: though he understand, yet he will not answer or regard.

These Scriptures shew that God hath put the rod of correction in the hands of the Governours of the familie, by punishment to save them from destruction; which if the bridle were let loose vnto them, they would run vnto. Where men and women are content to goe contrarie to their owne nature, and to vndergo ill reports to obey the ordinance of God, there God will giue a blessing, that is, a well ordered familie, wherein all shall be of good hope.

These be the duties, that the chiefe of the familie oweth to them of his familie within doores, as touching godlinesse. The Wife also, which is a fellow-helper, hath some things belonging to her to further godlinesse in her familie: as for example, in her selfe to giue example to her Household of all readie submission to all good & Christian orders, to order her Household affaires so carefully that no exercise of religion be hindred, or put out of place, at such time as they should be done: in her husbands absence; to see good orders obserued as he hath appoynted: to watch over the manners and behaviour of such as be in her house, and to help her husband in spying out evils that are breeding,

The Wiues dutie, touching Christian holinesse. To be a fellow-helper, is to yeeld help to her husband, especially at home, in all the matters of the familie.

1. Tim. 5. 14.

Tit. 2. 5.

Pro. 31. 27.
verse 26.

breeding, that by his wisdom they may be
vented or cured. *Salomon* saith of the vertigi
woman, that *she overseeth the waies of herself th*
hold: And a little before, *shee openeth her m*
with wisdom, and the Law of grace in N
tongue. And *S. Paul* requireth, that wiues, *hine*
ally the elder be teachers of good things, *onf*
that they instruct the younger. They may d
do much good in framing the tender year
their children vnto good, while they be
their hands. For euen as a childe cockered
made a wanton by the mother will be more
tractable, when the father shall seeke to les
him to good: so on the other side, a child will v
trained vp by the mother in the young yoo
will be the easilier brought to goodnesse by
Fathers godly care. We read, that *Timothy* re
made acquainted with the scripture from
little child, by meanes of his godly Mother,
Grandmother; a good patterne for christi
And marke the prooffe: God recompenced
godly care exceedingly: for *Timothie* prou
rare young man, of excellent graces, to the g
ioy and comfort of his parents. Mothers
also poure good liquour into their child
tender vessels, the sauour whereof shall st
in them a long while after: I meane, they
sowe in their mindes the seede of religion
godlinesse. These and such like duties, if
wife performe constantly, shee shall bring
small help to her husband, for the godly
religi

religious ordering of his house. And thus much
that part of household government, which
concerneth godlinesse.

Now we come to the other part, which per-
tains to the things of this life: wherein is to be
considered, what is the dutie of the husband,
and of the wife, namely to.

The 2. thing,
whereat hous-
hold govern-
ment aymeth.

Take order for } Prouision.
and
Health.

They must take order for prouision for ne-
cessaries to the maintenance of themselves, and
will withall their charge. These necessaries are
good and rayment. Also care must be had of the
health of such as be in their families, both to
preserve it by rest, and recreation if need be, and
to restore it if it be hindred, by good looking to
such as are fallen into sicknesse.

Many are
carefull to
liue but very
carelesse to
liue well.

That the Gouvernours of the familie must
make honest prouision for themselves, and their
charge, and not liue vpon the Church almes,
either by begging, purloyning, borrowing, or cou-
nering, it is most euident by that saying of Saint
Paul to Timothie. *He that prouideth not for his
owne, and especially for them of his house, hath de-
nied the faith, and is worse then an infidell.* And
Salomon saith, *The iust man regardeth the life
of his beast: much more of his seruants and chil-
dren.*

Prouision,

1. Tim. 5. 8.

Pro. 12. 10.

And as the Spirit of God chargeth vs with
his dutie; so hee setteth vs about such things
whereby

whereby this may be compassed, and fore-
eth vs of those things whereby it may be
dered.

What things.
be needfull
for the making
of prouision.

The things that hee teacheth vs for the
king of this prouision, are first, *That every
should hath some honest and good calling, & sh
walke diligently in it*: that it may bring in ho
gaine, whereby necessities for the familie
be prepared.

A calling.
Genes. 3. 19.
Calling is our
appointed
charge and
manner of life
in some honest
worke, where-
in we are day-
ly to labour, as
we may best
profit therein.
Eph. 4. 1.
1. Thes. 2. 12.

That every man must apply himselfe to
studie and calling, is so knowne that it need
no prooffe. *In the sweate of thy browes thou
eate thy bread, &c.* which condemneth all
as liue of the labours of other men, and the
selues take no paines or trauaile, doe no go
in the world, benefit not humaine societie
way, but deuoure the good creatures of
earth, which indeed belong to them that
all the paines. In this rancke doe a number
Gentiles in the world march, deuising gay toy
which might well be spared; who are but
profitable burdens of the earth, that fill vp nu
ber like Ciphers, who glorie in their shan
that is, in their ease, pleasures, and brauerie
whereof (if they knew wherto a man was borne
they would be ashamed.

These be they for whose maintenance in the
iollitie a number are faine to toile very hard
fare meanely, and spend their strength to the
very skin and bones, and yet can get but
slender recompence through their vnmerciful
exaction.

exactions. But inough of them: to returne. The good gouernour of a house must be none of these: but he must haue a calling that is good, honest, and lawfull, not onely gainefull to himselfe, but also holy and profitable to the societie of mankind: for thus much doth Saint Paul comprehend within the compasse of his words, Ephes. 2.4.28. *But let him labour the thing that is good.*

It is not inough to haue a calling though it be neuer so good, but it must be followed, so as it may bring in maintenance for thee, and thine, such as is meete for thy estate.

But how must it be followed? first, with diligence: for as Salomon saith. Prou. 18.9. *Hee that carieth himselfe slouthfully or loosely in his businesse, is the brother of a great waster: that is, he is another waster, and doth as much as an vnthrifst or spend-good. To diligence belongeth the blessing. Pro. 10.4. The hand of the diligent maketh rich. and Chap. 12.11. Hee that tilleth his land, shall be satisfied with meate. Yea, and a large blessing: The soule of the diligent shall be fatted: that is, hee shall haue abundantly.* 2. The manner of following a calling. Pro. 13.4.

And lest that any should say, that in some callings a man may well thriue, but not in mine: It is said. Pro. 14.23. *In all labour, that is, diligent following thy calling, there is abundance.* Diligence, is that, by vvhich we execute as vvel as we can the labour of our calling. 2. Thes. 3.10. Rem. 12.11. Moreouer, this diligence will bring a man to renowne. Pro. 22.29. *Thou seest, that a diligent man in his businesse standeth before Kings, &c.*

The

Of the enemies
of diligence.

Slouth.

Slouthfulnesse
is a wearinesse
or tediousnesse
in any godly,
spirituall, or
will exercises
which one
ought for
Gods sake to
doe, for the be-
nefit of the
common-
wealth, or for
the sustentati-
on of himsele
and his family.

The better to kindle the affection vnto
diligence in following thy calling, consider
what is said by the spirit of God of those enemies
that are enemies vnto it.

Many a man is idle and slothfull because
labour and toyle is irkesome and painful to him
as Pro. 20. 4. *The slothfull will not plow because
of winter: but what is his reward? it followeth
therefore shall hee beg in sommer, and haue
nothing.* Pouertie is the fruit of slothfulness
Pro. 18. 4. *A slothfull hand maketh poore.* Al-
lest any man should thinke that he could keepe
away pouertie, at least a great while: it is said
in Pro. 24. 34. that it commeth violently,
with great power, and swiftly vpon such a man
and hee shall not withstand it: *Thy power
commeth as a light traveller, and thy necessity
as an armed man.* In the same place also the means
whereby it commeth is expressed. Verse. 30.
*Hee through folly neglected his ground,
left it vnfenced, and vtilld, and so it yielded
him no increase.* Which being there spoken
husbandrie may be drawne to a generall, that
let such things lie idle and vnaused, which shoulde
bring in commoditie is the high way to po-
uertie.

Slouth, glutto-
ry, and prodi-
gality, are the
three paths that
conduct and
lead men to
pouertie.

The slothfull is further described to be a grie-
uouſ wisher, and woulder, but no good household-
er Pro. 13. 4. *The sluggard lusteth, but his sonne
hath nought,* And againe. *All the day he
hath wished, but his desire is not accomplished.*

which wasteth him with sorrow. Besides, he per-
 wadeth himselfe that hee hath some sufficient
 day or let to withhold him from diligent labor,
 and so dare not goe forward, as the Wise man
 saith, Prouer. 15. 19. *The way of the slothfull is a
 edge of thornes.* And in another place he saith,
 Pro. 26. 13. *A lion is in the way.* But in trueth it
 ease and lazines that letteth him. *As the doore
 turneth vpon the hinges, so doeth the sloth-
 full in his bed.* And to shew, that such a man is
 a downe-hill to beggerie, Salomon saith, that
 he thinketh himselfe very wise in his doing, *The
 sluggard is wiser in his owne conceit, then seven
 men that can render a reason.* What hope is there
 sauing of him that the begger catch him
 at, who pleaseth himselfe in his sloth, which
 doeth summon him to beggery? That also is
 not to be omitted, that such a sluggard, who suf-
 fered his owne ground to be ouergrowne with
 thornes and nettles, stones, or thistels, serueth in
 the world for an example to make other men
 care. Vnder this is that same luskishnes which
 maketh men loue their ease and sleepe, which
 bringeth forth the same fruit that sloth doeth.
The sleeper shall be clotbed with rags. Pro. 23. 21.
 And therefore the Wise man laboureth to draw
 men from it. Prou. 20. 13. *Loue not sleepe, least
 thou come to pouertie: open thine eyes, and thou
 shalt be satisfied with bread.*

Pro. 26. 13, 14, 15, 16.

Pro. 26. 14.

Pro. 26. 16.

Another enimie to diligence, is, following
 vaine and idle companie. For though a man

2. Idle compa-
 ny keeping.

E

be

be eager minded toward his businesse, yet
vaine and idle companie he shall be drawne
way to other delights, and lose his good hope
and let go the occasion of doing some thing
the fit season. Therefore *Salomon* saith, *Pro.*

11.12. The man that followeth the idle is destitute
of vnderstanding. And againe, that he shall come

to no better passe, then the idle man, *Pro. 28.*

He that followeth the idle, shall be filled with
uertie. This harme getteth he by haunting

company, and lewd persons. For as sweet

ters are corrupted and spoyled, when they

into waters which are salt, bitter, or vnhollo

and so loose the verue thereof: euen so he

ioyneth himselfe in friendship, and doth com

himselfe in familiaritie with wicked and vn

ly men, becommeth wicked and vngodly

selfe, and is stayned and blemished with

vices, although heretofore he had been incli

to vertue and godlinesse. For, *A little lea*

(saith the Apostle) doth leaue the whole law

1. Cor. 5. 6.

Pastime also carieth many from their calli

and likewise from thrift, *Pro. 21. 17. He that*

meth pastime, shall be a poore man. Which be

punishment threatned of God against that

though a man would be warie of loosing

at play, yet the Lord might some other

bring him to pouertie, and so punish him

corrupt delight in that thing which the Sc

ture hath so branded..

None can
walke in simpli-
citie before
God, that de-
lighteth in the
company of the
vngodly.

3. Pastime.

Lewd pastime
causeth naked
purses.

Thrift confi-
steth not in
gold, but in
grace.

Lastly, vnto true diligence *Salomon* opposeth and setteth talking and great reckoning of what they will do. *Pro. 14. 23.* *In all labour there is abundance, but the talke of the lips bringeth only want.* For commonly such as make great account of their doings, when it commeth to doing, can finde no fit time to begin.

Now, to finish this point of diligence to be vsed in our calling, marke the good husbandry which the spirit of God teacheth. *Pro. 27. 23.* *Be diligent to know the state of thy flocke, and take heed to thy herds, for riches remaine not alwayes.* Where hee willeth men not to trust all to seruants for the care of their cattel and other commodities, but to looke diligently to them themselves. The reason is, for that their riches be not so glewed to them but that if they be not carefully looked vnto, they will take their leaue and be gone. And so we see it often comes to passe, that they which doe their businesse by others, haue others to thriue for them.

But here peraduenture, some husbands and wiues will say: Ye speake much of good husbandry, and good huswiferie: but how would you haue them to be good husbands, and good huswives, that haue not wherewith to be a good husband, or good huswife on? Whereunto we answer, that good husbandry and good huswifery consisteth not so much in hauing much or little, as in the wise, carefull, discret, & good forecasting of that which God in mercie hath

inabled and enriched them with, to see euery thing wel ordered, and imployed to a good end and vse. For we see by experience, that some husbands, and wiues, can so husbandly and wisely dispose of things, that they will make fairer shew of a little, and cause it to stretch further then many can of much. Yea, some can do as much with twentie Nobles, as some others can with twentie or thirtie pounds.

As a calling must be followed with diligence, so also there is wisdom, skill, & discretion to be used in it. For as in lifting of a great waight, a mightie strong man wanting cunning can not mooue that, though he straine and bend himselfe much, which a weake man will do with a sleight: so dealing in any calling, for a man shall toyle exceedingly much, and yet want of wit and discretion not doe halfe the good that another shall with more ease, *Pro. 13.23.* Hee that hath a trade, let him learne to be cunning in it, and able to goe through with it, *Prou. 16.20.* And to the end hee may walk on surer ground, let him not disdain to take aduise and counsel. For the praise of contriuing matters well by his owne wit is not so great as is the losse and ignominie when for want of counsell a man entred a wrong course. *Solomon* doeth commend this wisdom vnto vs often, to take heed of hastinesse, heauinesse, and selfe-will, and to beware of presuming in our owne reach, *Prouerbs 13.*

Without counsell, thoughts, that is, intents and purposes, come to nought: but in the multitude of counsell, there is steadfastnes. And 20.18. Establish thy thoughts by counsell, and by counsell make warre. Whereas on the other side, haste bringeth waste. Whosoever is hastie, that is, rashly goeth about his businesse without counsell, commeth surely to pouertie, Pro. 21.5. That is notable, Pro. 29.20. Seest thou a man hastie in his matters, there is more hope of a foole, then of him. The same is said of the conceited man, Seest thou a man wise in his owne conceit? there is more hope of a foole then of him. Pro. 26.12. When the Spirit of God doth so carefully commend this thing to vs, we must needs thereby see that it is a matter of great necessitie, and of excellent vse. For, as the Prouerbe is, two eyes see more then one. And many times, men see more cleerely in other mens matters, then in their owne. In this case also, it is good to looke to the examples of others, and our owne experience in such like cases; for much light cometh into a wise mans mind by this window. And to the end, that thou mayest make thy vse of experience & examples, when occasion shall serue; it is good to marke things which shall fall out, to obserue the beginnings, proceedings, and events of matters, and to keep them in mind to stand thee in stead. For he that neuer marketh any thing, it is all one as if he had neuer seen or heard any thing: and such a one must alwaies

bee running for counsell in euery light matter, or else may take a wrong course, except hee can stumble on the right way by good hap. This obseruation and pondering of euents with the causes that went before, is the ripeness of wit. But idlemindednesse, and carelesse letting passe of matters maketh an emptinesse in the head of such good things, as make one man excell an other.

Justice is a vertue, that yeeldeth to euery man his owne.

Thirdly, in following thy calling, let not iustice, and vpright dealing be forgotten, but consider thy dealing by them. If there were no other, yet this reason should weigh with thee, that so thou mightest looke to reape good dealing at other mens hands, as it is said, *Pro. 21. 21. He that followeth after righteousness and mercy shall finde life, righteousness and glory.* Where such as measure out hard measure to others haue the like measured to them againe, according to the saying of our Sauour Christ. Besides the riches gotten by ill meanes haue heauie destiny vttered against them: *The gathering of riches by a deceitful tongue is vanitie, to lose with to and fro of them that seeke death.* *Pro. 21. 6. let him*

Mercifulnesse is a compassion and fellow-feeling of an other mans misery, with best endeavour (so farre as may be) to

As iustice and equall dealing toward all men must be looked vnto, so God will haue vs not omit mercifulnesse, and friendly dealing to the poore. Be not then so tied to thy businesse, that thou canst neuer looke out to the necessities of others, nor spare time to serue their occasions. Among many waies of helping the poore

which

which are commanded, this is one, to goe or comfort, re-
 ride for them, to saue them from wrong, or to lieue and suc-
 further them in their right, to be their mouth cour him,
 to plead for them, when by feare and simplicity
 they cannot plead for themselues. And toward
 them especially a sparing hand is forbidden, &
 that with a sore item, Pro. 21. 13. *He that stoppeth* Psal. 16. 3.
his eare at the crying of the poore, he shall also cry Gal. 6. 10.
and not be heard. And to shew liberalitie (espe- Heb. 6. 10. and
 cially to the Saints and faithfull) there is a per- 13. 16.
 suasion with a sweet promise, Pro. 19. 17. *Hee* 1. Iohn 3. 16.
that hath mercy vpon the poore, lendeth vnto the Prou. 22. 9.
Lord, and the Lord will recompence him that
which he hath giuen.

If any feare, that if he tie himselfe so short, as
 neuer to passe the bounds of equitie, and be-
 sides open his hand so wide to the poore, he shal
 neuer liue and thrive of his calling, let him re-
 member what is written, Pro. 16. 3. *Commit thy*
works to the Lord, and thy thoughts shall be di-
rected. And let that promise encourage him to
 follow the Lord whithersoever he calleth, not-
 withstanding any feare or misdoubt. Besides,
 let him haue that in minde, which is in Pro. 28.
 22. against couetousnesse, and posting to be
 rich: *A man with a wicked eye hasteth to be rich,*
and knoweth not that poverie shall come vnto him.
 And againe in the 20. verse, *Hee that maketh*
haste to be rich, shall not be innocent. Whereto
 agreeth that of S. Paul, 1. Tim. 6. 9. 10. *He that*
will be rich falleth into temptation and snares, &c.

and the vanitie of riches ill gotten, or ill kept declared, Prou, 13. 11. and 20. 21.

Contentation
is a Vertue,
whereby a
man is well
pleased with
that estate
wherein he is
placed.

1. Tim. 6. 6.

Phil. 4. 11. 12.

Matth. 6. 31.

Heb. 13. 5.

Esay 33. 1.

Prou. 22. 22. 23.

Eccles. 5. 7. and

4. 1.

Hereunto men must ioine Contentation with that allowance which God as a wise Father that knoweth what is best, maketh vnto them. For a restlesse, and vncontented minde breedeth haste-making to riches, dryeth vp the riuiers of liberalitie, and setteth the conscience vpon the racke, and stretcheth it beyond the bounds of equitie and iust dealing, when hope of gaine is offered. Wherefore Salomon to prevent these euils in men, & to make them to be content of their present estate, telleth them, that *Be content, for thou art but a little with righteousness, then great reward thou shalt have without equitie*, and the like is in Psal. 37. There is a double reason for this: First, because riches gotten with wrong, breedeth a sore trouble, sometime of minde and conscience, sometimes outward, while the right owner of the goods suffereth thee not to goe so quietly away with them: or God stirreth thee vp against an enemy mightier then thy selfe, that shall take them from thee, as thou didst from another.

The second is, because such haue the conscience troubled of many, for that which they purloine, get by wrong and oppression: which a good man would not haue for so small commodity. Hitherto wee haue shewed what thou shalt looke vnto in following thy calling. Now there follow other things, not vnworthy to be thought vpon of him that would provide

his familie well. Though we would not haue a man faine himfelfe poore, and a niggard, when he hath abundance, as a number doe by whyning and complaining without cause, who are neither good to the common-wealth, nor kind to themfelues: yet it is not wifedome to carrie a higher port and countenance in the world then a mans abilitie will warrant. Such shall be enuied; fo long as they doe beare it out by the hard-edge, they shall be laide at for charges, and if through neceffitie in the end they be faine to yeeld, they shall be scorned of their enuiers, and little pittied of all others. Wherefore it is wifedome rather to beare a low faile, and to keepe within compaffe, and rather to come fhort of that thou mighteft do, remembring that which is, Prou. 12. 9. *He that is defpised, and is his owne man, is better then he that boasteth himfelfe, and lacketh bread.*

Againe, as they which loue to pearke aloft, and defire to be carried with a full fayle by the winde ^a of *Ambition*, and ^b *Vaine-glory*, rather then to haue fea-roome, doe oftentimes rufh vp on the rocks of want, and there fticke till they fincke: fo they, which in feare of fuch rockes choofe to ride with halfe or quarter faile, where they haue not roome at will, are more fafe from danger, and may more conveniently prouide againft a tempeft. Yea, they may fo faile, that when God fhall remoue them hence, they fhall not be constrained to leaue their children to

To fpare, that thou maieft haue to fpend in honeftie and neceffitie for Gods fake, is well done. A thing is fooner fpared them gotten.

^a *Ambition* is an vnlawfull or wicked defire of glory, namely, when a man seeketh to be aboue all other in honour, and seeketh to effect the fame by vnneceffarie and vniuft actions, befideth his vocation, trusting to his owne wifedome and ftrength. ^b *Vaine-glory* is a certaine difordinate defire to be well thought of, well spoken of, praifed, and glorified of men.

the

the wide world, which thing nature bindeth not, n
man to haue a care of. day o

Another rule may be drawne out of the bat is
which is Prou. 10. 5. *A wise sonne gathereth end o*
summer: but hee that sleepeth in haruest is the newe
of confusion. Where hee teacheth, that whewhich
man spieth an opportunitie of honest gaine must
commoditie, he is to foliow that while the that o
serueth: but hee that for a small matter, lettneigh
slip occasions, and reckoneth of this time, 24. ve
that time, this day, and that day, thinking thight
to haue more fit opportunitie, that wil bring faires
to nothing. make

A good neighbour (saith one) is a gohou
thing. Agreeable to this, Salomon saith. Pro. 17. 1
17. *A friend loueth at all times.* And 18. full a
A friend is nearer then a brother. As if hou
should say, there is many a friend that is what i
kind then a brother, & more readie to doe pyp o
sure then he that is more bound by nature deck
dutie. He saith also Pro. 27. 9. *As oymment ries, a*
perfume reioyce the heart, so doth the sweetme ment
of a mans friend by heartie counsell. That is a matt
notable, which is, verse. 17. *Iron sharpneth hear*
so doth a man the face of his friend: to wit, be sp
cause mutuall communication of friends a T
with another quickneth the spirit, and cheer fami
the heart. ie, n

All these places containe motiues, to gush
heede to this exhortation. Verse, 10. Tho o
owne friend, and thy fathers friend for and

not, neither enter into thy brothers house in the day of thy calamitie : for better is a neighbour that is neere, then a brother that is far off. In the end of the eighteenth Chapter. verse. 24. hee sheweth how a man shall preferue this treasure which is so good. *A man that hath friends, must shew himselfe friendly.* Hereto agreeth that of the heathen : he that would haue a good neighbour, must be a good neighbour. In the 24. verse. 27. Hee seemeth to giue a rule for the right order of managing a mans Household affaires ; saying : *Prepare thy worke without ; and make readie thy things in the field, and afterward go thou maiest build thine house.* As though hee should say, first looke after things as are needfull and necessarie for house-keeping, as that thou maiest haue prouision, &c: and then, when that is prouided for, thou maist fall a trimming & repairing of thy house. But many fooles begin first to decke their houses, before they lay for necessities, and are faine afterwards to sell their ornaments with losse, to prouide more necessarie matters. It is a good point of wisdom, to foresee the want of that longest, which may best be spared.

The last rule is, that a good gouernour of a familie, for the better maintenance of his familie, must be frugal, or (to speake english) a good husband, that is sparing and sauing, and that hee should order and moderate himselfe, that if his goods and reuenues be not sufficient for him and his charge,

Sparing is good getting, and the greatest rent that one can haue.

charge, hee make himselfe sufficient for goods, and dispose of himselfe according to the old prouerbe: So to cut his coate according to his cloth, and to eat within his Tether. Yet wee would not haue him pinch or niggardly, and so dried vp for liberalitie, nothing should be wroong from him for vses. That is too farre on the left hand, as digalitie is on the right. But where there is iust cause to spend or lay out, and it might well spared, there we would haue him saue his riches be the Lords goods, which God made him a steward of. When the Lord therefore wils him to open his hand, there let him be straight handed: but where nothing but ruly lusts and pomp, or vaine glory, bid draw, there is hee to hold fast: for hee is steward, that will lay out his masters where there is no neede, or where lesse seruice. There be many, who of a greedy and uetous mind, will easily imbrace this precious sparing: but as they do it with a wrong purpose so they faile in the matters wherein they should saue and be sparing. Many misers pinch their seruants in their meate and drinke, allow them not inough, or not good inough, and they take to bee frugalitie and thrift: while they to prancke, and pricke vp themselves in uery, and that sometimes about their cat they are very lauish. This is no more to be called frugalitie, or good husbandrie, then to

poore man to giue to the rich, is true liberalitie. When therefore thou thinkest of sparing, let not the greedie desire of gathering draw thee to it, but conscience of well vsing that which God hath lent thee. And this mind will draw thee to spare and saue onely there, where it may be well done, and not there wherein conscience thou oughtest to spend. Now the better to further our selues in this honest thriftinesse, or frugality, which is called of one a great reueneue: the occasions of needlesse expences must be auoided. Loue not mirth and pastime, for they haue oft occasion of expences. Againe, they cause losse of time, and neglect of businesse at home: yea, and often men doe buy their pleasures with losse in their goods, while retchlesse masters haue either the euish, or carelesse seruants. Therefore Salomon telleth such their fortune, Pro. 21. 17. *He that loneth mirth or pastime will be a poore man.*

Secondly, a sweet tooth, and a fare mouth, that is, daintinesse, or choicenesse in diet is an enimie to frugalitie, a needlesse charge, to delight the taste for a moment, whereas wholesome meat and drinke, would be more ease for the purse, and more healthfull for the bodie. *He that loneth Wine and Oyle, that is, sweet delicats for his senses, will not be rich* Pro. 21. 17.

In this ranke doth march *Gluttonie*: I meane cramming and pampering the bodie, and also drunkennesse. These dull the mind and wit, darken

Gluttonie is a vice, when any doth cram and fill his bodie

darken reason, and make a man become foolish. Besides, they stuffe the body with gross humours, which breed diseases, & diseases breed other charges for phisicke, or at least, losse of time, and neglect of businesse, which doth cost a man as much as his diet wherein he was excessive: so that these evils haue double expences.

Drunkennesse is a vice, when any doth gull in ouermuch drinke.

To be brieve in this point, God hauing appointed the destinie of the drunkard, and the glutton, namely, that many evils, and namely pouerty shall betide them, Pro. 23. 21. 29. 30. 31. in some way or other he will effect his iudgement. For no one peece of his word shall fall to the ground.

A great backfriend to thrift is good-fellowship, and companie keeping: for it hath losse of time, and draweth thee away from thy calling, and hindereth the due ouerseeing of good husband's affaires: it maketh a man ouerslip occasions of doing good things in a due and season: besides, it draweth home others to his house, or draweth thee to others houses, as Tavernes, Alehouses, and such like, the haunts whereof is a thing of no good report: and it maketh thee lauish in spending, or else it is no good fellowship, (as they say) and by meanes thereof thou shalt feede the gluttons, and spend that which is thine on others, which belongeth to thine owne familie: which Salomon saith, Pro. 28. 7. *is a shame to thy father.*

Thy company keeping hath many other enormities: *He that toucheth pitch, shalbe defiled therewith.* And as thou art a partie with him in his evils, so shalt thou be also in his punishment. *The companion of fooles shall be afflicted.* Where-Prov. 13. 20. fore auoide such, and rather follow the wise: *He that walketh with the wise, shall be wise:* who are they? *even they that haue the lippes of knowledge, whose words teach good things.* But such whose talke is nothing but froth, their words vnfa- uourie, bringing no good to the hearer though there be no outward euill in their liues, yet they must not be admitted for companions, further then vpon some vrgent occasion thou must deale with them: *Pro. 14. 7. Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.*

As to haue a faithfull friend, is a matter auail- able to thrift; so by some friends a man may be endammaged. There is a friendship, which is very costly, and chargeable to maintaine. Hee that desireth familiaritie with great men, must haue other things suteable; as costly apparell, well trimmed houses, often inuitings to ban- kets to recompence their kindnes, he must fol- low their humours, and not slicke to neglect his affaires to keepe them company.

This will cost a man sweetly, but what shall hee gaine? A friendly countenance, before his face, and perhaps a drie floute behind his back, especially if things go not well with him for the world:

world : then oh it is pitie, a frank-hearted man
no bodies foe but his owne, and such like, *Salomon*
*giueth thee warning of this kind of friend-
ship. Pro. 23. 1. 2. 3.*

There is another mans friendship, which
Salomon would haue thee to auoide, as hurtful
vnto thee, *Pro. 22. 24. Make no friendship with
an angrie man, neither goe with the furious.* The
cholericke man, though neuer so good a fellow
while he is pleased, yet is soone turned to hate
thee. And no heavier foe, then he that was
friend : which *Salomon* declareth, *A brother
offended is harder to winne then a strong City,
and their contentions are like the barre of a
Pillorie.* If a man could alwaies keepe in with an
angry man (which cannot be done without
putting vp many iniures) yet may that be
hurtfull. For the Wise man addeth, *Least thou
learne his waies,* that is, become like to him in
furiousnes, and that is as hurtfull on the other
side. For the furious man aboundeth in trans-
gressions, which doe often cost him the setting
on, euen from men, who being by his rage hurt
or reproched, doe watch their occasions to
worke him some woe. Whereupon we say a
common prouerb : *The angry man neuer
getteth woe.* There be also Trencher-friends,
to winne fauour and good-will, will smooth
in words, fawne, and glauer: they will say as
they say, and bring you tales of your enemy, to
satisfie your humour, that hee may winde with
you

Pro. 29. 22.

you: a beast that bitheth forest of all tame beasts. For while a simple-hearted man suspecteth no hurt, he watcheth his occasions to speede himselfe of a bootie: a matter, that by the counsell of the holy Ghost oft repeated in the Prouerbs, is as carefully to be auoided, as it is hurtfull to a mans estate. If he can doe none of these, yet he hath not lost his labour: for hee had many a good welcome for his faire talke. And by often resorting to thy house, he hath furnished himselfe with some thing to discredit thee, except thou hast walked circumspectiously warily, which a man can hardly doe before flatterers.

To end this matter of friendship, haue some neere friends but not many. Choose the best natured, and the best graced, that is, such as besides single-heartednes, and plaine simplicitie, are by grace brought to haue conscience of their dealing. And least vnder a shew of simplicitie, wilfulness should be hid, trie before you trust, and grow into familiaritie not all at a push, but by steps. Tell things of no great secrecie, as secrets to trie their taciturnitie. Be not ouer credulous vpon sight of a little kindnesse, so account them amongst thy neere friends. Many haue been wiped of their commodities, by falsehood in fellowship. Some haue beene betrayed by vntrustie friends, and brought into great troubles. Many opening their mindes to blabs that can keepe nothing, haue their purposes openly knowne and scanned before

F

they

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they can compasse them, and so are oftentimes
 preuented through the malice of their enemies.
 Wherefore, except a man can finde a true
 friend indeed, it is good to remember the
 saying, *My secrets to my selfe.* Whereto
 a common prouerbe answereth: *Two may
 counsell, if one be away.* The wise man alway
 it to folly, to powre out a mans secrets lightly.
*The foole powreth out all his minde, but the
 man keepeth it in.*

Prov. 29. 11.

As hurt commeth by some friends, so
 by enemies many are sore annoyed. Vn-
 der charges in lawing, and other troubles bet
 in the world, through enmitie? Wherefore
 good wisdom, by all good meanes to auoid
 breaches, which breed enmitie: and by all fa-
 ly, iust and wise dealing to keepe peace &
 will, even with the meanest. The weakest
 mie is not to be contemned. It shall goe
 but at one time or other, hee will worke
 some displeasure: at least his mouth shall
 waies be open to speake ill, to misconstrue
 actions, and to blaze abroad thy infirmities
 escapes.

He that would haue no enemies must
 himselfe none, by vniust, vnkind, or vn-
 bourly dealing: but he must rather by co-
 usnes of speech, helpfulnes, and good
 bourhood win the loue and liking of men.
 Many a man may be too wise in this point. Many
 loth to incurre any mans displeasure, w

seeke to vphold right and equitie, they will not speake for the poore, nor stand out to maintaine Gods cause, when he is dishonoured by open sin, as swearing, lying, rayling, and such like. Many to keepe in with all, vse all companies alike: for auoyding a mans companie breedeth a grudge.

But the good will of men is neuer to be purchased with forsaking of dutie. Such things as may iustly be ill taken auoyde for peace sake. Whereof the Wiseman noteth some: as medling in other mens matters: *He that medleth with a strife that belongeth not to him is as he that taketh a dog by the eares: that is, casteth himselfe into dangers.* *Prov. 26.17.*

2. Be not hastie to goe to Law, no not in a right cause, but agree at home. For besides that a man doeth seldome scape without great losse, (in which respect it is also to be auoided, as an enemy to thrift) thy neighbour is openly put to reproch, he becommeth thy mortall enemy and will alwaies watch to doe thee hurt.

3. Sometime to seeke reuerence of a wrong breedeth greater malice in the authour of the wrong, and maketh him double it; as a man curseth his horse for kicking, when he was spurred. *Say not, I will recompence euill: but wait vpon the Lord, and he will saue thee.* *Prov. 20.23.24.25.*

4. Oft haunting of another mans house may bring thee into mislike: wherefore the Wiseman saith, *Withdraw thy foote from thy neighbours house* *Prov. 25.17.*

house, least he be wearie of thee, and hate thee. by carefull auoyding of all iust occasions thou canst not auoyde ill will (as the world loueth none but her owne) neuer seeke to win fauour by departing from dutie, but commit thy self to God, and turne thy minde to make vices thine enimie. Let enmitie, which is alwayes prying and seeking occasions to hurt by word or deed, make thee to walke, not more close but more vprightly: and then mayst thou deale with thine enimie: *For he that walketh vprightly, shall not be rebuked boldly.*

Prōu. 10. 9.

Another enimie to thrift, (which is alwayes a breaker of peace and good will among men) is much borrowing. He that is to borrow doth spend much time, and let slip many occasions of doing his busines in the due season: he may repay in better measure then hee borrowed, else ill words, or ill will, will follow. If it be a matter of any value which is borrowed, then *Salomon saith, The borrower is seruant to the lender:* that is, beholding to him, and in his danger. The thristiest men loue least to be beholden to others, and therefore seldome seeke to often refuse, euen when they be offered to receiue benefits at other mens hands. He that maketh a borrowing, goeth a sorrowing. And in denial he receiueth, where he thinketh he shal haue speed, is the seede of grudge in the mind of the denier, and of him who is denied. But of borrowing, to borrow vpon vsurie is the dearest

Prōu. 22. 7.

buying, and the rankest poyson to thrift. When *Dauid* would wish a sore plague to his enemy, hee prayeth that he may be giuen into the vsurers hands: *Let the vsurer eate him vp.* If the vsurer be a deuourer: wo be to them that come in his hands. *Psal. 109. 11.*

To auoide borrowing, a good husband must cut off all vnneccessary expences, that hee may haue all necessaries in his house. To auoid borrowing of money, take heede of suertiship, of dealing in bargaines, which you are not fully able to compasse. of dealing with many things, and hauing too many yrons in the fire at once. Looke how you may compasse matters, before you enterprise them. Prouide long before against any day of payment, and haue not money to seeke vpon the sodaine: for that driues a man to borrowing, yea to vsurie, or to sell *Robin Hoods* peny-worths.

Besides, he must keepe none in his house idle, or halfe set to worke; none more then needs must. Let euery one haue his charge, that will thoroughly occupie him: also looke that they do their taskes euery one in his place; and haue an often eie vnto them, whether they haue done as they should doe. The masters eie maketh a fat horse: so also the mistris eie maketh a friendly dairie. Except you haue rare seruants, and such as truly feare God, and haue good consciences, trust them not further then you see them, except necessitie drive you.

he wines du-
touching
ethings of
is life.

101. 14. 1.

utifulnesse or
rifulfull will, is
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d perfor-
ance of du-
s.

Hitherto of the duties that be belonging
the chiefe ruler of the familie, that is, the hu-
band, touching honest prouision forit. Now
seeing that God hath ioyned the wife to her
husband as an helper, she must helpe him in the
prouision for her family, so much as lieth in her
power, and is meet for her to doe. And indeed
her industrie and wisdom may doe so much
herein, that though her husband should be
much wanting in his dutie, yet she might hold
in the goale. Thus many haue done, and so
Salomon saith the wise woman will doe: *A wise*
woman buildeth her house. But it is not euery
womans case, because that all are not wise, as
that *Salomon* speaketh of. This wise woman
else where called a *gracious woman*, *Prou. 1. 1.*
And a *vertuous woman*, *Prou. 12. 4.* because
ny graces and vertues meete together in her.

For she is

{ To her husband dutifull, faithfull
and louing.
Towards those of her familie
wise and prudent.
In her businesse, diligent and
painefull.
Towards her neighbour, moderate
humble, kind, and quiet.

First, if she be not subiect to her husband,
let him rule all the household, especially in
ward affaires: if she will make against him
and seeke to haue her owne waies, there will
doing and vndoing. Things will go backward

the house will come to ruine: for God will not blesse where his ordinance is not obeyed. This is allowable, that she may in modest sort shew her minde; and a wise husband will not disdain to heare her aduise, and follow it also, if it be good. But when her way is not liked of, though it be the best way, she may not thereupon set all at fixe and seuen, with what should I labour and trauaile? I see my husband taketh such wayes, that he will bring all to nothing.

This were nothing else, but when shee seeth the house falling, to helpe to pull it downe faster. *Salomon* saith, *The wise woman buildeth her house*; much more then doeth she vnderprop it, and hold it vp, that by her husbands vndiscreet dealing it be not pulled downe. Shee must not thinke her selfe freed from dutie, because he walketh not in his dutie, but hold her place, and labour for her part to vphold all: and so God will either blesse the worke of her hands, to the maintenance of the house; or giue her husband more wisedome and care, or else giue her a contented minde with a low estate, which is great riches. One point of subiection, is to be content with such apparell and outward port, as her husbands estate can allow her. They faile in this, who by importunitie and disquietnesse wring from their husbands more, then hee can well cut out of his reuenues, or gettings.

2. Faithfull.

It is a part of vnfaithfulnesse secretly to loyne and powle from him, for to prauent her children, or her selfe, her house and chambers in brauerie: and besides, it is a close mining of her house.

3. Louing.

Loue is a naturall affection of the mind, inflaming all the powers of the Louer, with willing dutie towards the beloved.

Loue and peaceablenesse in the wife towards her husband, is auailable for the good of the familie. For where they agree loue, and there they counting the good of the one to the benefit of the other, doe ioyntly watch against such things in their family as might encrease or marke it. There the seruants knowing, that what pleaseing one they shall please both, and contrariwise, be carefull in all things, to deal with whereas diuision in the gouernours may partaking in the seruants, and then they are not for pleaseing, but onely that side, which they affect: and such kinde of seruice is but a beneficall to thriving. It can hardly be maintained, but there will be some squaring and uersitie betweene the man and his wife: they must labour to compose such matters priuately and quickly, that they grow not into breaches, for they be dangerous to thrive: there be therefore reasonings secretly betweene themselves, of such matters as might be skarre: but let them be soone ended after occasion is offered, before the mindes be exasperated. Let there be no hard words either side, nor opening of old matters, but be done priuately betweene themselves.

not before children, or servants: for they will not sticke to carie tales, to please the humours of the partie to whom they are most affected. Besides, they will spie your infirmities & grow to a lesse regard of you, and they will blaze abroad such matters to your discredit.

Now for her behaviour towards her servants and children, if it be prudent and with wisdom, it doth much good in a house: but it containeth many points. That which her care for the most part tendeth vnto, is sauing. She that will be a good sauer, must not be a slender huswife, but skilfull in all points, whereof shee shall haue vse in her familie. She must not let her maiides haue their owne waies, for want of skill: but shee must be able to direct and prescribe, what, and how, in euery busines. Where she hath little skill, by reason of her education, she must be carefull by conferring, and marking to learne skil, against she is to deale in such things, that shee may be able to direct her servants, and to finde them out when they haue done amisse.

She must haue a good forecast to contriue and dispatch things in due time, and good order, that necessities be not wanting when they should be vsed, and confusion doe not make more labour then is needfull. She must be wise, to marke the nature of her servants and children, to deale with them as their natures require, for the training of them to her hand.

A good huswife is a great patrimonie, and she is most honourable, that is most honest and godly. A good sauer is as good as a good getter.

As a word spoken in his place, is like apples of gold with pictures of siluer.

Pro. 25. 11.

Euen so is a business or work done in a fit and due time.

All

All must not be dealt with one which
and yet many haue no way but one to he
with all: and that is chiding, and bra Hi
which they fall to vpon euerie occasi sh
that wearieth seruants, and maketh ou
chaunges, discourageth children, and th
both carelesse, whether they doe their du her
no: yea it breedeth stubbornnes, frowa coole
and contempt in their mindes. She mu her m
wise, to marke and see what needles burr orke
vnneccessarie expences and losses there do ket
on occasions fall out within doores, anffer
uent such occasions afterwards. Shee ong
know the best waies of doing things to ing l
test vse, with least charges. Briefly, she ot th
know which way to saue a penny, and lay stirr
her to saue it, for many a little maketh a edon
deale. She must know what is meete for nd to
uants, what for workemen and what not: hat t
is meete for ordinarie, and what is mee n en
strangers. Aboue all, shee must know o he
keepe within her compasse, and yet to ently
the reproch of a pincher, she must know met
seruants may doe within the compasse ane
much time, and what is aboue their stre ang
She must haue a diligent eye to the beha neth
of her seruants, what meetings and greet men
what tickings and toyings, and what worg
and countenances there be betweene il na
maides, least such matters being neglected wai
follow wantonnes, yea folly within their ho dili

which is a great blemish to the Governours.
 her businesse she must be diligent & Paine- Painesfulnes is a
 Hitherto belongeth that Pro. 31. 15. She labour or in-
 sh before day: and verse 18. Her candle is not deuoir vnto
 out by night. She borroweth of the morning wearines, to
 the euening, for to dispatch her businesse. bring any
 thing to passe.
 When she is vp, doth shee sit downe and cap a
 toole? No, she looketh that her seruants haue
 their necessaries, that they may go soone to their
 worke: she setteth her maides to worke: and
 taketh them, to keepe them occupied: yea, she
 suffereth none to be idle in her house, but either
 doing somewhat that is profitable, or else lear-
 ning somewhat that is meete for them. She must
 not thinke to sit and command, but she must be
 stirrer in euerie place, to ouersee whether dutie
 is done of all hands, and that in good sort, yea,
 and to quicken the diligence of her family: and
 that things may be well done, she must be at
 the end of euery great worke, sometimes setting
 to her hands to encourage the doer, sometimes
 gently teaching, sometimes commending,
 sometimes speaking faire, but neuer brawling:
 sometimes shewing what is amisse in gentle
 language, letting them see what losse com-
 eth by ill dooing of a thing: sometimes
 kindly putting them in minde, how by slouth,
 forgetfulnesse, or sluttishnesse they shall get an
 ill name for their seruice, and so become turne-
 waies from euery good house. She must lay
 diligent eye to her household-stuffe in euerie
 roome,

roome, that nothing be embezzelled or
 thing spoiled or lost for want of looking
 nothing marde by ill vsage, nothing
 by more vsing then is needfull, nor
 of place. For things cast aside, are
 be stolen, and then there followeth
 table suspitions, which breed much
 nesse. And though nice Dames thinke
 vnseemely thing for them to soyle their
 about any household matters, (and then
 they doe any thing, it is but pricking of
 yet the vertuous woman (as Prou. 31. 13.)
*doth her loynes with strength, and strengtheneth
 her armes: that is, shee setteth her selfe
 fully about some worke that is profitable
 she selleth it afterwards, verse 24. Yea,
 ticular worke is described: Shee seeketh
 and Flaxe, &c. Shee putteth her hands
 wheele and her hands handle the spindle
 maketh Carpets. The meaning is: that she
 teth some matter to worke on, that she
 exercise her selfe and her familie in,
 not some idle toy, to make the world
 all, but some matter of good vse: Her
 is cloathed with double, and her house
 knowne in the gate, hee is so comely and
 apparrelled by her diligence at home,
 is in regard among men, and knowne
 goeth.*

Obiection.

But what neede such as can liue
 lands, to labour with their hands?

What neede had the woman that *Salomon* Answered.
 maketh of? The conscience of doing good in
 the world should draw them to doe that which
 need driueth them vnto. Remember that the
 vertuous woman stretcheth out her hand to the
 poore and needie, *Pro. 31. 20.* She giueth not of
 her husbands, she giueth of her owne: she found
 way to doe good without the hurt of her hus-
 band. *S. Paul* requireth, that women should aray
 themselves with good workes, the comeliest
 ornament in the world, if women had spirituall
 eyes, to discern it. *Dorcas* in the *Actes*, teach- *Acts 9, 36.*
 eth wiues how to get this aray, for shee made
 garments to cloath the naked and the poore.
 Thus might women finde how to set them-
 selues a worke, though they could liue of their
 owne. But for such as haue but a meane allow-
 ance, God thereby sheweth, that he will haue
 them occupy themselves in some honest labour
 to keepe them from idlenesse, and the euils that
 issue therefrom. They therefore must labour, if
 not to sell cloath, as *Salomons* woman did, nor
 to cloath the poore, as *Dorcas* did; yet to cloath
 her familie, that they may not care for the cold.
 Let her auoid such occasions, as may draw her
 from her calling. She must shake off slouth, and
 be of ease: she must auoid gossipping further
 then the law of good neighbourhood doth
 require. *S. Paul* would haue a woman a good
 home keeper. The vertuous woman is neuer so
 well, as when she is in the midst of her affaires.
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She that much frequenteth
 gossesps seldome commeth better
 count it a disgrace to come much
 they should be counted gossesps, wh
 is become odious : but they must
 lers come home to them, to bring the
 and to hold them in a tale, lest they
 thought to be idle without a cause. T
 ceive not how time runneth, nor h
 wardly their busines goeth forward
 sit idle. They know not, that great tale
 be as great carriers, and that such ma
 gaine of carrying, & recarrying. The
 man will be warie, whom shee adm
 her house to sit long there, knowing
 occupation is but to marke and carrie.
 her neighbours she is not sowe, but co
 not disdainfull to the basest, but aff
 modestie : no scorner, nor giber, but
 with infirmities, and making the best of
 not readie to stomacke them for euery
 matter, and so to looke big, but pasing
 fences for vnities sake; not angrie, but
 not bold, but bashfull : not full of word
 ring out all in her mind, & babling of he
 hold matters, that were more fitter to
 cealed, but speaking vpon good occasi
 that with discretion. Let her heare and
 say the best, and yet let her soone bre
 talke with such in whom shee percei
 wisdom, nor sauour of grace. Let her

to belecue reports, nor readie to tell them
 to fill the time with talke: for *Silence* is
 better, then such vnsauoric talke. Let her
 be churlish, but helpfull in all things to
 mend breaches; or else to make them vp a-
 newe, if by the waywardnesse of others there be
 made. Let her not be enuious, but glad of
 good of others, not fond of euery thing that
 sheeth her neighbours haue, but wisely con-
 sidering what is meet for her selfe, and what her
 will beare. Let her not be gawish in appa-
 rell, but sober and modest: not nice nor coy,
 handsome and huswifelike: no talker of
 other mens matters, not giuen to speake ill of
 any for feare of the like measure. Math. 7. 2.

Silence is a
 grauitie, when
 she abstaineth
 and holdeth
 her peace
 from speaking
 when it doth
 not become
 her to speake.

The



1. *The dutie of the Husband towards his Wife.*



His dutie consisteth
in these three points.

First, that hee live
with his wife discreetly, according
to his knowledge.

Secondly, that hee
be not bitter, fierce, and cruell vnto her.

Thirdly, that hee loue, cherish, and
cherish his wife, euen as his owne bodie, and as
hee loued the Church, and gaue himselfe
to sanctifie it.

But before wee shall speake of these
points, we will a little touch the original
beginning of holy Wedlocke: what it is,
where, how, and of whom it was instituted
and ordained.

What Wed-
locke is.

^a Mat. 19. 5. 6.

^b Gen. 1. 27.

1. Cor. 6. 16.

Ephes. 5. 31.

Pro. 5. 18. 19. 20.

Wedlocke or Matrimonie, is a lawfull
and vnto God an acceptable ^a yoking
ning together of ^b one man, and one
with the good consent of them both: so
that they may dwell together in friendlie
honestie, one helping and comforting the
eschewing whoredome, and all vnleas

bringing vp their children in the feare of God :
or it is a coupling together of two persons into
one flesh, according vnto the ordinance of God;
not to be broken but so to continue during the
life of either of them, Gen.2.24. Malach.2.14.
Rom.7.3.

By yoking, ioyning, or coupling, is meant, Yoking and
not onely outward dwelling together of the dwelling toge-
married folkes, as to be ordinarily in a dwelling ther what it is,
place for the better performance of mutual du-
ties each to other, Mat.1.18. 1. Cor.7.10, 12.
3. 1. Pet, 3.7. Ruth 4.11. 12. but also an vni-
forme agreement of mind, and a common par-
ticipation of body and goods; for as much as
the Lord saith, that *they two shall be one flesh*, that
one body. This is to be remembred, that
Matrimonie or Wedlocke must not onely be a
coupling together, but also it must be such a
coupling together as commeth of God, and
not contrary to his word and will. For there
are some mariages made, whom God coupleth
together, but carnall lust, beautie, riches,
goods, and lands, flatterie, and friendship. In
such mariages God is not thought vpon, and
therefore they sin the more against him. These
and such like mariages be disliked & condem-
ned in the Scripture, Gene.6.12, &c. Matt.24,
39. God himselfe did appoint and ordaine
matrimonie in Paradiſe, so that hee is the au-
thor of the same, Gen.2.20. Yea and our Sa-
uour Christ himselfe (who was the very natural
G sonne

Gen.51.2,24.

sonne of God) being borne in wedlocke (though of a pure Virgin) did honor and commend Matrimonie, while he did vouchsafe to shew his first miracle (*Ioh. 2. 1.*) at a marriage whereby he did declare, that the Lord is able to make the bitterness of mariage sweet, and scarcitie thereof to abound with plentie, the Apostle giueth this excellent title to marriage, saying, that it is * *Honourable among* *Hebr. 13. 4.* that is, among all estates, and nations. Matrimonie then being an indissoluble bond and knot whereby the husband and wife are fastened together by the ordinance of God is e^c farre straighter then any other coniunction in the societie of mankind. Insomuch that it is a lesse offence for a man to ^f forsake father and mother, and to leaue them succourles notwithstanding ought by Gods commandment to be honoured) then it is for him to be the like toward his lawfull married wife. Therefore let them looke well what they doe, before they be readie for light and small causes to separate husband and wife: seeing that Christ himselfe said *Mat. 19. 9.* that whosoever is separated from his wife, sauing for whoredome, and married to another, committeth adulterie.

This is a thing worthy to be remembered both on the behalfe of the Suter and Wife: also on her part that is wooed: namely that they should deale plainly and faithfullly one with the other, and not guilefully, and craftily goe about to

* Mariage honourable.

1. First, for the Authour,

which is God.

2. For the time which was during the state of Adams innocencie.

3. For the place, which was paradise.

* *Gen. 2. 24.*

Matth. 19. 5.

Marke 10. 7.

1. Cor. 6. 16.

Ephes. 5. 31.

deceiue one the other, in body or goods. For so doing, they shall neuer vse one the other so lovingly, and commodiously, as they hoped & desired they might; when the one hath fraudulently, and deceitfully inticed and beguiled the other, either in body or substance: for naturally we hate him, or her that doth beguile vs. Neither is there any thing that displeaseth a man or woman more then to lacke and faile of the thing they both hoped and looked for. And therefore it were conuenient, and also much better, that both parties should disclose the one to the other, the imperfections, infirmities, and wants, in either of their bodies, as also the mediocritie and meannesse of their goods and substance, as in trueth it is: yea though it should be with the perill and losse one of the other, rather then the one to obtaine and get the other with fraud, guile and discord.

But before wee shall come to speake of the causes of mariage, we purpose (God so willing) briefly to shew, how euery one that entendeth to marrie should chuse him a meet, fit, and honest mate: for there lyeth much weight in the wife election and choise of a Wife. As he that will plant any thing, doth first consider the nature of the ground, in the which he mindeth to plant: euen so much more ought a man to haue respect to the condition of the woman, out of whom he desireth to plant children, the fruites of honestie and welfare.

Gen. 2. 18.

Such as are of
kindred in the
flesh, may not
contract ma-
trimonie.

^f *Leui.* 18. 6. &c.

⁸ *Deut.* 7. 3.

^{2.} *Cor.* 6. 14.

^{15,} &c.

^h *1. King.* 11. 4.

ⁱ *Judg.* 16. 17. 18.

^{1.} *Cor.* 7. 12. 13.

^{1.} *Pet.* 3. 11.

The first thing that is to berememb
such a one as mindeth to marrie, is, that he
not chuse his wife within such degrees of
sanguinitie and affinitie, as are by ^f God
forbidden.

Secondly, ⁸ Religion and Faith must be
sidered, least he make diuorce of the true
or bring it into perill. For although he
himselfe as wise as ^h *Salomon*, and as strong
ⁱ *Sampson*, yet may he be ouercome as these
Therefore great aduertisement before
to be taken in this behalfe, least afterwards
much griefe and sorrow of heart, he do
repent.

Now if any that hath matched himselfe
a wife that is an infidell, irreligious, or
rupt religion, would put her away for this
ter, herein he deceiueth himselfe, as the
manifestly proueth. For wee must put
rence betweene that mariage that is
done already, and that which is yet to do
fore hee that is snared and matched with
wife, as is either froward, wayward, or
soned with superstition and poperie, in
case must call vpon God, and liue in his
faithfulnesse, in patience, with discretion
ly counsell labouring to win her from the
For like as the Husbandman doth win
labour and diligence till that ground
hath once taken to farme, although it be
so full of faults: as if it be drie, if it bring

weeds, brambles, or briars; or though it cannot beare much wet; yet through good husbandry he winneth fruit thereof: euen so in like maner, he that hath married a wife that is irreligious or froward, if he shall vse like diligence to instruct and order her minde, if he diligently and courageously apply himselte to weede away by little and little the noy some weeds out of her minde, both by hole some and godly precepts, and by Christian conuersation; it can not be but in time he shall feele the pleasant fruit thereof, to both their comforts. Euery one therefore that purposeth to marry, ought also to remember that there be three maner of riches in man.

1. The riches of the minde.
2. The riches of the body.
3. The riches of temporall substance.

Three maner
of riches in
man.

The best and the most precious are *the riches of the minde*: as without which, the other two are more hurtfull then profitable.

The riches of the mind, are the feare of God, faith, a desire of Gods glory, the knowledge of his will, sobernesse, liberalitie, chastitie, silence, humblenes, honestie, & such like vertues. These vertues lie not still, neither hide themselves wheresoeuer they be, but will breake out diuers wayes, so that they may well be spied and discerned.

Riches of the
minde.

As then a traueller hath markes in his way, that hee may proceed aright: so likewise the man or woman that intendeth to marry, haue

also markes in their wayes, by which they make a right choise.

There be certaine signes of this fitness for godlinesse both in the man and in the woman. So that if the man be desirous to know a goodly woman, or the woman would know a goodly man, then let them obserue and note these sixe points.

Sixe rules to be obserued in the choise of a good wife, or a good husband.

1. The report.
2. The lookes.
3. The speech.
4. The apparell.
5. The companions.
6. Lastly, the education and bring vp, which are like the pulses that shew whether a man be sicke or whole, well or ill.

1. Report.

Prov 10.7.
and 22.1.
Preach. 7.3.

Psal. 112.6.

1. *The report*, name, or fame, that he hath had, and yet haue, & what opinion the folkes haue of them: because as the market men will talke. A good name, and a good woman commonly haue a good name, because a good name is one of the things which God promiseth to good men and good women. But a good name is not praised from the wicked: and therefore our Saviour Christ saith, *Woe be to you when men praise & commend you: for that is an argument, that you are ambitious, vainglorious, & of the world, For the world liketh and loveth his owne*, Ioh. 15. 19.

Neuertheles

Neuerthelesse, it is conuenient that euery Christian should so liue in the world, that though hee cannot say as Christ sayd, *Which of you can rebuke me of sinne?* Ioh.8.46. yet so as in trueth hee may with a good conscience boldly say, Which of you can accuse me of lying, swearing, whoring, dissembling, dishonesty, deceit, couetousnesse, or such like? Though therefore no man can cleere himselfe in thought before God of these, and other notorious vices, yet euery one before men should auouch it, and approoue it in their doing; and liue so vprightly, holily, iustly, & vnblameably, that none could iustly charge them with any open sinne, Luke 1.6.15. Iob 1.1. 1. Thessa. 2. 10. and 3. 13. Tit. 2. 12. 1. Pet. 1. 15.

2. The next signe is, *The looke*; for as Salomon saith, *The wisdom of a man doeth make his face to shine*, Ecclef. 8. 1. that is, procureth him fauour and good liking. 2. The looke. Pro. 17. 24.

So also, godlinesse is in the face of a man or a woman: and so likewise folly and wickednesse may many times be seene and discerned by the face of a man or a woman. And therefore it is said in Esay, *The triall of their countenance testifieth against them*, as though their lookes could speake. And therefore we reade of proude lookes, and angry lookes, and wanton lookes, because they bewray pride and anger, and wantonnesse. Esay 3. 9. Psal. 18. 27. and 101. 5. Iob 31. 4.

It is truly sayd, that a modest man dwels

Actes 3.2.

at the signe of a modest countenance, an honest woman dwelleth at the signe of a honest face: which may fitly be compared to the gate of the Temple, that was called Beautiful, shewing, that if the entrie be so beautiful, in is great beautie.

Vnder faire faces are some times hidden filthy mindes.

Gen. 24.65.

To shew how a modest countenance in a womanly shamefastnesse doe commend a wife, it is obserued, that the word *Nuptia* declare the maner of her mariage. For it porteth a couering, because Virgins should be married, when they came to their bands, for modestie and shamefastnesse to couer their faces: as wee reade of *Rebecca* when she saw *Isaac*, and knew that hee should be her husband, cast a vaile before her face, shewing that modestie should be learned before mariage, which is the dowrie that cometh to her portion.

3. The talke.

3. The third signe is, *her talke*, or speech rather her silence; for a man or a woman's tongue is the mirrour and messenger of the heart, in the which it may commonly be seen what is out, in what case the man or woman is inwardly according to the common proverbe: *As the man or woman is, such is their talke.* Silence is the best ornament of a woman, therefore the law was given to the man, and then to the woman, to shew that he should be the teacher, and she the hearer; and that shee is commanded to learne of her husband. *1. Cor. 14.34, 35.*

To *Adam* first, and to *Moses* after.

As the *Eccho* answereth but one word for many, which are spoken to her, so a maids an-
were should be in a word: for she which is full
of talke, is not likely to prooue a quiet wife. The
eye and the speech, are as the Glasses of the
minde: For out of the aboundance of the heart *Matth. 12. 34.*
(saith our Sauour) the mouth speaketh: as though
by the speech, we might know what aboundeth
in the heart, and therefore he saith: By thy words
thou shalt be iustified, and by thy wordes thou shalt *Matth. 12. 37.*
be condemned. That is, thou shalt be iustified to
be wise, or thou shalt be condemned to be foo-
lish: thou shalt be iustified to be sober, or thou
shalt be condemned to be rash: thou shalt be
iustified to be humble, or thou shalt be con-
demned to be proud: thou shalt be iustified
to be louing, or thou shalt be condemned to be
Genuious. Therefore *Salomon* saith: *A Fooles lips* *Prou. 18. 7.*
are a snare to his owne soule. Snares are made for
other, but this snare catcheth a mans selfe, be-
cause it bewrayeth his follie, and causeth his
trouble, and bringeth him into discredit. Con-
trariwise, *The heart of the wise* (saith *Salomon*) *Prou. 16. 23.*
wideth his mouth wisely, and the words of his
mouth haue grace.

Now to shew that this should be one marke
in the choise of a wife, *Salomon* describing a
right wife, saith: *Shee openeth her mouth with* *Prou. 31. 26.*
wisdom, and the law of grace is in her tongue:
for that she delighteth to talke of the word of
God. A wife that can speake this language, is
better

better then she which hath all the tongues
as the open vessels were counted vnclean
also account that the open mouth hath
vncleannesse.

4. Apparell.
Luke 16. 19.

Mark 1. 6.

2. King. 1. 8.

1. Thes. 5. 22.

4. The fourth signe is, *The apparell*.
the pride of the Glutton is noted, in that
he went in purple every day: so also the
of *Iohn* is noted, in that he went in haire
every day. For doubtlesse by a man or
mans apparell, excessiue laughter, and
they may partly be discerned of what dispo
on they are. It is conuenient that hee that
be a suiter to a woman, marke what apparell
customably vseth to weare, whether it be
whorish, wanton, light, or comely, mode
mannerly, and besecming her estate and
tion, to wit, honest and sober raiment. For
pa rell doth giue often a certaine and sure
monie of pride, lightnesse, wantonnesse,
stancie, vnshamefastnesse, filthinesse or vncle
nesse, and other vices, or vertues, that be
in the man or woman. For a modest
woman are for the most part knowne by
sober attire: as the Prophet *Eliab* was know
by his rough garment. So that we are to
for no better within, then wee see without
every one seemeth better then they be. If
the face be vanitie, the heart is pride. He
biddeth vs abstaine from the shew of euill
haue vs to abstaine from those meanes,
bands, or wiues, who haue the shewes of

for it is hard to come in the fashion, and not to be in the abuse. And therefore the Apostle saith: *Fashion not your selves like vnto this world: Rom. 12.2.* as though the fashions of men did declare of what side they are.

5. The, fift signe is the *Companie* by meanes *5 Companie.* whercof, much may be perceived For as whole and sound eyes, with beholding and looking on sore eyes, be annoyed and hurt: euen so good and honest folkes be oftentimes stained and hurt with the company of the wicked and vngodly; according to the common prouerbe: Such like is euery one, as the companie is with whom they keepe. For Birds of a feather will hold together, and fellowes in sinne, will be fellowes in league, euen as young *Rehoboam* chose young companions: 1. King. 12.8. The same beast will not keepe with the wilde, nor the cleane dwell with the leprous: If a man can be knowne by nothing else, then hee may be knowne by his companions: for like will to like as *Salomon* saith: Theeues call one another.

Men are commonly conditioned, euen like vnto them that they keep company withall.

Pro. 1. 11. &
13. 20.
Psal. 6. 8.
Num. 16. 20.
Iosu. 23. 12.
2. Cor. 6. 14.
Ephes. 5. 7.

Therefore when *Dauid* left iniquitie, hee said: *Away from mee all yee that worke iniquitie:* shewing, that a man neuer abandoneth euill, vntil he abandon euill companie: for no good is concluded in this parliament. Therefore choose such a companion of thy life, as hath chosen companie like thee before. For they which choose such as loued prophane companions before,

before, in a short time are drawne to be phane too.

6. The bringing vp.

It skilleth more by whom and by what waies men be brought vp, then of whom they be begotten.

6 The last signe is *Education*, which is also great testimonie, namely by whom how euery one is brought vp, whether the man or the woman were conuersant among good or vicious persons, and whether they haue continued in the nurture of the vertuous and shewed themselves obedient to the order whom they were brought vp, or whether either of the parties haue broken out of discipline, and followed his, or her own wilnes. For it is a small matter for either of them to haue dwelt among, or with vertuous religious folke: but herein lieth the forme and weight, how farre, and how much, either both the parties haue followed those, and fitted vnder them, and were dutifull and obedient vnto them. For *Iudas* was among the apostles, companied with the Apostles, brought vp certaine yeeres vnder Christ, but for all this, neuer the better: for hee left not his pranks, neither was he obedient. Neither had good education and discipline formed in their manners: men and women commonly in the most of those good or euill things, which in youth they learned. Therefore to procure honesty, and vertuous, it importeth and much, from the infancie to be well governed and Christianly brought vp. For we see much more of the customes, wherewith

To be good, it doeth much profit to be well brought vp.

bred, then of the inclinations wherewith we be borne.

All these properties are not spied at three or foure commings, and meetings of the parties for hypocrisie is spunne with a find threed, and none are so often deceiued as louers. He therefore which will know all his wifes qualities: or she that will perceiue her husbands dispositions, & inclinations, before either be married to the other, had need to see one the other eating, and walking, working, and playing, talking, and laughing, and chiding too: or else it may be, the one shall haue with the other, lesse then hee or shee looked for, or more then they wished for. Here is to be remembred, a thing adioyned to marriage, and going before it, namely, *Betrothing*, being a solemne and laudable custome of Gods children, as is prooued, Deuteron. 20. 7. & 22. 23. 24. This *Betrothing*, is a covenant betweene the parties to be married, before fit witnesses appointed thereto: whereby they giue their troth, that they will, and shall marrie together, except some lawfull vnmeetnesse and disliking each of other doe hinder it in the meane time. The practise of it wee see, Matth. 1. 18. Luke 1. 27. Where the Virgine *Marie* betrothed to *Iospeph*, yet they had not met together, to wit, to accompany together according to the end of marriage. This custome, noted and marked in diuers places of the Scripture, hath diuers good grounds to be obserued,

What *Betrothing* is.

observed, which proue that there ought to be a contract before marriage. And for the vnderstanding of this point of *Betrothing* shall not be amisse, in some plaine and maner to make knowne the holy doctrine of, with the doctrine also of marriage marriage duties. First then we must know euery mariage, that hath bin well and ordered, either of the heathen (which were enlightened with the law of nature) or of the people of God, who also were to be directed by the word, was perfected by two solemne acts: that is, by an apparant & open contract, and a publike mariage, the true & vnfained confirmation thereof. Wherefore we will first speak of the contract (which is also called espousing, betrothing, or handfasting) then of the mariage it selfe. And for betrothing, or espousing, we finde in the writing of ancient Philosophers, Histories, Orators, Poets & others, that it was of great antiquitie, of necessarie vse, and bin ordinarily practised. Insomuch, as the same therof are highly commended, the neglectors and abusers hereof sharpely rebuked and censured.

Which seeing, they could not do, but by the knowledge and iudgement, it doth manifestly declare, that they did it by natures law, and bred in their breasts. And therefore by the nature it selfe (though in some matters it is blind, and in many of very dimme sight)

In all ages bewraied the lawfulness, the necessitie,
and the vse of espousals, to be the first steppe
and degree to a lawfull and comfortable mar-
riage.

But to omit this law, and to come to the
written word, let vs further consider what al-
lowance thereof we find in the same, and con-
sequently what it is, not onely to marry, but to
be betrothed, not according to the direction of
nature alone, but in the Lord also. First it is cer-
taine, that the Lord approueth this betrothing
as his owne sacred ordinance. For wee read in
Exodus 21. 7. 8. 9. 10. 11. How carefullie
hee provideth by sundrie and many straight
commandements for the Maide-seruant that
is betrothed. First, that shee shall not goe
out of her seruice, as the Men-seruants doe.
Secondly, that her master shall haue no power
to sell her to a strange people. Thirdly, that be-
ing betrothed vnto his sonne, hee shall deale
with her as with his owne daughter. Fourthly,
if another Wife be taken with her, that neither
her foode, her raiment, nor recompence of her
Virginitie, shall any whit at all be diminished.
Fifthly, that whensoever she goeth out of her ser-
uice, she shall pay no mony at all. None where-
of the Lord would haue done (much lesse all of
them) vnlesse espowsals had beene his own or-
dinance, instituted, ordained and commaunded
by himselfe to be vsed, euen of the Maid-ser-
uant, that was bought and sold. Againe, the
Lord

Lord in Deutron. Cap. 22. 23. &c. re-
 lesse punishment to be inflicted
 that violate the bonds of espousall, the
 brake Wedlocke. For he commande
 any man shall abuse a betrothed
 the Citie, both shall be stoned to de
 Maide because she cried not, the man
 he hath humbled his neighbours wife.

Whereby the way, is to be rememb
 God calleth the betrothed, a wife. If
 wickednesse by iustice deserueth death
 betrothed persons be truely to be term
 and wife, onely in regard of the prece
 pofals, wee may then plainly see, how
 the Lord doth esteeme and honour the
 breach whereof, he punisheth with the
 ment of adulterie, and the persons betro
 honoureth with the names of man and
 indeed he had not ordained and allowe
 but that they had breene of humane in
 alone, he would not haue honoured the
 such titles, or haue imposed death by
 the breach of mans ordinance. Againe
 abuse a betrothed maide in the field, he
 the man shall die, but vnto the maide the
 do nothing, because there is in the maide
 of death.

Now imposing death vpon this
 not vpon him that abuseth a maide not
 ed, the Lord doth hereby euidently tea
 espousals are a degree beyond a single

of the nature of mariage. And therefore the
unlawfull breach thereof deserueth death. For
what else should the Lord grace them with such
great priuiledges, and punish the breach there-
of with seuerer punishment?

Further, the faithfull in all ages instructed
by these and such commandements, approued
and practised these espousals, not onely by
themselves, but also by their children: *Sampson* *Iudg. 14. 1. &c.*
loving and louing a woman of the *Philistines*
Timnah, desired his Father and Mother to
give her to him to wife, and so they did, at
which time *Sampson* made a feast, according to
the custome of the young men. Albeit, her fa-
mour afterward would not suffer him to marrie
her, but gaue her to another, for which iniurie
Sampson reuenged himselfe of the *Philistines*
burning vp their rickes and standing corne,
wards, and Oliues. For which the *Philistines*
both the Father and the daughter. So *1. Sam. 18.*
and begged *Micholl* of her father *Saul*, who *15. 26. 27.*
gave her to him to wife, with condition, that he
should bring him a hundreth foreskinnes of the
Philistines, and therefore when *Saul* was dead,
he required her of *Ishbosheth Saules* sonne, who
gave her vnto him. Also *Ioseph* and *Marie*, the
father of Christ were betrothed, which God
had neuer haue permitted, if it had not beene
his owne ordinance, and agreeable to his
will, or if hee might any manner of way
stained either *Iosephs* honestie, or *Maries*
virginitie,

virginitie: Nay if he had not much more
ced and adorned both, then the want of ch
fals could haue done.

And to auoyde tediousnesse in so pla
a trueth, seeing the scripture giueth power
authoritie to Parents, to give, and not to
their children in marriage: saying, let him
what he will.

1. Cor. 7. 36.
37. 38.

Againe, he that giueth her in marriage
well, and hee that giueth her not to marri
doth better (whereof wee shall speake more
large anon) there must needs be before the
like acte of marriage, some speciall time
pointed: wherein both Parents and parties
testifie and signifie their mutuall liking
consents, vnlesse they despise to marrie
Lord.

Wherefore, if the law of nature, the law
God, the practise of the Heathen, the custome
of Faithful, especially of the Parents of Ch
If the punishment of the espowfall be
and the rewards and priuiledges of the esp
fed. And finally, if the fatherly authoritie
children, doe approue and require the con
all vse of this ordinance of God, it must ne
be confessed to be both lawfull and necessary
yea, being the first principall part of marri
it self, it must needs be honourable in his
as well as marriage it selfe is. Now then
next place, let vs see and learne, what a com
is, to the end, that vpon sound knowledge

right iudgement, wee may alwayes vse it well,
and neuer ill, for want of good vnderstanding.

*A Contract, is a voluntarie promise of marriage,
mutually made betweene one man and one wo-
man, both being meete and free to marry one
another, and therefore allowed so to doe by their
Parents.*

This short sentence, sheweth the whole na-
ture, qualitie, propertie, vse, and abuse, with all
other things, that are to be obserued or eschued
in a right *Contract*, as shall appeare by the vn-
folding of euery word contained therein: For as
there is none vaine and idle, voyde of his pro-
per signification, so euery one hath his pro-
per waight, seruing for speciall and necessary
vse.

1. First, we call a *Contract* a promise, and
so it is indeed: so what is a promise but a speech
which affirmeth or denieth, to doe this or that,
with purpose and words of testimonie, to per-
forme and accomplish, that which is affirmed,
or not to do that which is denied? And what o-
ther thing is indeed a marriage *Contract*, but
this? so that it must be in nature, a true & right
promise: not the vow of a promise in time to
come, but a present promise indeed. For if one
partie doe say, I will promise to marry thee:
this is no promise in deed, but a promise of a
promise, and consequently no *Contract* but a

promise of a *Contract*. And therefore tieth bindeth neither parties, nor Parents to keep same; for it is not in nature any *Contract* at

Again, if a *Contract* be a promise, it is not ly a purpose of the heart, nor a dumbe shew doubtfull signification of promise: but a promise vttered and pronounced in a forme of speech: as when one saith, I doe promise to marry thee, or I doe espouse, affiancer betroth my self to thee in marriage, or such wherein all ambiguitie and doubtfulness of speech, is to be eschued: that as the meaning the heart is simple and plaine, so likewise words of the tongue, might be simple, plain and voide of all deceit.

2. Secondly, we call a *Contract* a promise of marriage, because it is not a promise of any thing, neither of honour, of inheritance, of riches, or of any other thing else, saving only of marriage. Now we meane by marriage, not onely the parties married, but also coming and marriage duties, and offices, that peculiarly belong to this honorable estate, and are necessarily to be performed mutually of both. For a promise, touching persons themselves is of such force and waight, that it tendeth to the alienation of the proprietie of bodies: for so it is written, the wife hath not the power of her own bodie, but the husband: and likewise also the husband hath not the power over his own body, but the wife. For, although this is

perfectly done, till the acte of marriage be ended, yet this promise is the principall beginner and worker thereof, because they that promise marriage, doe necessarily thereby promise, that two shall become one flesh, and that they will alwayes giue mutuall beneuolence one to another.

Touching the peculiar duties of husbands and wiues, which likewise are promised by this *Contract*, we will here onely recite them, leauing the doctrine thereof to another place and time.

1. The husband his dutie is, first to loue his wife, as his owne flesh.

2. Then to gouerne her in all duties, that properly concerne the state of mariage, in knowledge, in wisdom, iudgement & iustice.

3. Thirdly, to dwell with her.

4. Fourthly, to vse her in all due beneuolence, honestly, soberly, and chastly. 1. Pet. 13. 7.
1. Cor. 7. 45.

1. The wife, her dutie is, in all reuerence and humilitie, to submit and subiect her selfe to her husband, in all such duties as properly belong to mariage.

2. Secondly, therein to be an helpe vnto him, according to Gods ordinance.

3. Thirdly, to obey his commandements in all things, which he may command by the authoritie of an husband.

4. Fourthly and lastly, to giue him mutuall beneuolence. As for the rest of mutuall duties,

as they may be all comprehended vnder
 so there shall be a fitter occasion to
 thereof.

Thirdly, wee call this promise of
 voluntary, because it must not come from
 lippes alone, but from the wel-liking and
 consent of the heart: for if it be onely a
 promise, without any will at all, (and so
 hypocritical and dissembled) though it be
 the partie that promiseth to the performe
 of his promise made before God and man
 if the Parents afterwards shall certainly
 this, and that there was no will, nor
 meaning at all in the party, neither yet
 rather a loathing and abhorring of his
 betrothed, though he be not able to
 iust and sufficient cause thereof, they may
 this occasion, either deferre the day of
 the longer, to see if God will happily
 the minde of the partie, or vterly break
 frustrate the promise: if all good meanes
 occasions hauing been vsed, none will pre
 but that the partie rather groweth wor
 worse.

For, a *Contract* beeing a willing
 voluntary consent, there is no cause
 the Parents and such as haue authoritie
 power in such cases, when they shall
 tedly know that the promise was al
 vnwilling, and therefore made in meere
 crisie and dissimulation, neither can be

of time, or any other good means vsed be bettered, but rather (waxeth woorse and woorse) may not breake and frustrate the same. For why did *Rebeccas* Parents deny her to *Isaack*, neither would send her with *Abrahams* seruante to be married, before such time as they had asked her consent: yea, when as they said, We will call the mayd, and aske her consent, do they not plainlie shew that both the Law of Nature, and the law of God taught them, that this consent was of great moment, and absolute necessitie? And when the Apostle doth commaund men and women to marry in the Lord, how can that marriage be in the Lord, when the one partie doth not only not loue, but hate the other? And how can such two become one flesh lawfully, when as there wanteth the vnion and coniunction of the heart, the true naturall mother of all marriage duties? Wherefore this promise must be in this respect, at least willing and voluntary.

Gen. 24. 57. 58.

For, albeit it is not necessary, neither yet possible, that there should be such great measure of true, holy, & sanctified loue at that time; as afterward (for that groweth by litle and litle, according to the blessing of God, and the faithful performance of other duties afterward, even to their liues end) yet if it be voluntary and vnfained, it is enough, and sufficient to make a true contract in the Lord. So, as no man ought to separate those whom God hath thus ioyned.

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Secondly,

Secondly, we call it voluntary, in respect of constraint and compulsion, contrarie to consent; for if either partie be vrged, constrained, or compelled, by great feare of their parents, or others, by threatning of losse of fortune, of health, of limme, of life, or of such other like, or by any other violent meanes of dealing whatsoeuer, to yeeld their promise cleane contrarie to the motion or good liking of their hearts. This kinde of promise, doth not bind the partie to keepe it: so it may to be frustrated and broken by the parties themselves, or by such maisters as may be thought to command and rule them in such cases. If this were not so, how could the parties keep the commandements of God, giuing them liberty of choice whom to marry? First, that they shall marry onely in the Lord.

Againe, that they should not be vnreasonably yoked with the infidels, neither whereof they can keepe, if their parents might compell them to *Contract* and marry, it becommeth rather the Parents to perswade their children by all good meanes, to yeeld their consent, rather than to draw them by wicked sleights and cunning drunkenesse, or any other wicked and violent meanes. For as that is not to marrie in the Lord: so all such forced *Contracts* may be broken and frustrated by the Magistrate, who is Gods Lieftenant, to redresse such intollerable enormities among the societies of men. For

Parents may deny marriage to such as haue onely by force and violence obtained the word and body of their childe, much more may the Magistrate denie marriage, where onely a verball promise hath beene gotten by violent compulsion, and so for these causes, and in this sense and meaning alone, wee conclude, that *Contract* must be voluntary.

Fourthly, it must be a mutuall promise, that is, either partie must make it to other, not the man onely, nor the woman onely, but both the man and the woman: though decencie and order require the man to doe it first, and then the woman, because hee is her head, and shee his glory: and ought to leade and guide her in all things, wherein the Lord hath put a prebeminence.

For, if this promise be not mutually made of them both, but of one alone, is it no true and perfect *Contract*. And therefore may be broken by Parents, and such as haue authoritie herein: because the partie vnpromising, is not bound by word or deed, but is free, insomuch that such a *Contract* is rather so termed then for that it is any true *Contract* indeed.

But if it be mutuall, then it doeth mutually and inuiolably binde both: so that in this regard neither Parent, Magistrate, nor any other, can or ought to breake it. For this being fully performed and accomplished, is one principall cause of making two one flesh, in such
fort

sort as it is written. *Therefore a man shall leave*
father and mother, and shall be ioyned to his
and they two shall be one flesh, &c. Genes.
 Also that the man hath not power over his
 bodie, nor the woman over hers: and so
 short, hence ariseth all mutuall beneuolence
 betweene them. And therefore a point of
 waight and necessitie in no wise to be omitted
 in *Contract*.

Fiftly, we say, it must be betweene one
 and one woman: Where first it is to be
 noted, that it may not, nor ought not to be
 betweene any other creatures, but mankind
 neither among brute beastes, nor Angels.
 God hath not ordained nor instituted marriage
 for them, neither can it be betweene man
 and man, or woman and woman. If any such
contract be either voluntarie, or by fraud
 or coite, by ignorance or error, it is no marriage
 at all, but a meere wicked profanation of
 Gods ordinance, who gaue onely woman to man
 and not woman to woman, nor man to man. Like
 it cannot be betweene Angels good or bad
 and woman, because God hath set no such
 ordinance in the nature of these creatures. If
 there hath beene any such matter, or shall
 be tempted by Sathan, with any woman (as
 stories report) it is nothing else but a mer-
 curious and diuellish practise, to deceiue and
 drawe superstitious persons into the kingdom
 of darkenesse, and to intrap them in the
 condemnation.

condemnation: against which, and all other diabolically illusions we ought to watch and pray continually.

Secondly, it is to be obserued, that betweene one man, and one woman, and not two men and one woman, or two women, not betweene two women and one man or moe. By which is condemned, as meere nullities and prophanations, all *Contracts* whatsoever, made betweene moe then two. For it is written: *And they twaine shall be one flesh: to which Marke addeth: So that they are no more twaine, but one flesh.*

*Math. 19. 5.
Mar. 10. 8.
Ephes. 5. 31.
1. Cor. 6. 16.*

Wherefore, seeing that Christ and his Apostles, expound the first institution of marriage of two onely, and not of any moe: it is certaine, that the *Contract* or promise thereof, ought to be of two alone, and no moe. So the holy Ghost saying; *Let every man haue his owne wife, and euerie woman her owne husband: and not, let every one haue his owne wiues, or owne husbands: it is therefore plaine and questionlesse that hee would haue a contract and marriage, to be onely betweene one and one. Againe, saying; his owne, and her owne, doth hee not plainely insinuate euery other person, and persons, not to be their owne, but meere strangers, with whom they ought to haue nothing adoe, in respect of marriage duties, especially considering that the Greeke word *Idion* can import no lesse. Now then, if there be at any time*

1. Cor. 7. 2.

time, or in any place, a promise between
 then two, as it is a wicked and meere pro-
 nation of the holy ordinance of God: so it
 and ought to be broken; yea, severely punished
 by Parents and Magistrates. If against this
 be objected, that many of the Patriarches,
 good men vnder the Law, had many wives,
 at least more then one: We answer, it was
 secret sinne, and great infirmitie, though
 proceeding from ignorance of the first institution
 of marriage, of the Law, and the holy Prophet
 (or else they had warrant from God, which
 haue noted.) Of the institution, because Christ
 interpreting it, saith: *From the beginning*
was not so: proouing, that Moses permitted
 diuorcement of the first wife, and marriage
 the second, not moued or warranted by
 authoritie of Gods institution, but by a
 full and timorous consideration of the
 necessity of the peoples hearts, whom hee
 least they should haue rebelled against
 if hee had not so done. Of the law, because
 there was by this meanes, great iniurie
 to Gods truth, and to the wiues diuorced
 sides, the law it selfe well vnderstood (as Christ
 expoundeth it, Matth. 5. 32.) admitted
 diuorcement, except it be for fornication
 and that the Lord did disallow and haue
 other kindes of diuorcement, made without
 the cause of fornication it is euident, in
 hee condemneth the second marriage, after

Math. 19. 3.

Deut. 24. 4.

first diuorcement, affirming that the woman
 so diuorced, is defiled by her second husband :
 which could not be true, if their marriage had
 been lawfull and warrantable, by the comman-
 dement of God, for where the marriage is law-
 full and honorable, there the bed is vndefiled.
 Of the Prophets, because the Lord hath beene
 witnesse betweene thee and the wife of thy
 youth, against whom thou hast transgressed: yet
 is she thy companion, and the wife of thy coue-
 nant; and did not hee make one? yet had hee
 boundance of the spirit: and wherefore one?
 because hee sought a godly seede: therefore
 keepe your selues in your spirit, and let none
 despasse against the wife of his youth. If thou
 hatest her, put her away (saith the Lord of Is-
 rael) yet hee couereth the iniurie vnder his gar-
 ment (saith the Lord of Hostes) therefore keepe
 your selues in your spirit, and transgresse not.
 Then which words, what can be more plainly
 spoken against this sinne of hauing moe wiues
 then one? For doth not the Prophet plainly
 say, that God is witnesse, that they haue trans-
 gressed against the wife of their youth and coue-
 nant? doth he not call them to the first instituti-
 on, when God made but one, & that because he
 would haue a godly seede, and not an adalte-
 rous generation? doth he not further say, that in
 putting away the wife, they did nothing else, but
 ouer iniurie, vnder pretence of his law, as with
 garment? And finally, doth he not giue a clean
 contrarie

Hebr. 13.4.

Mal. 2.14.

15.16.

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contrarie commaundement to that wis-
 custome of diuorcement, and marrying
 others? when he saith: keepe your selues in
 spirit, and let none transgresse against the
 of his youth, and of his couenant? Surely
 can be so blind, but reading this portion
 scripture, hee must needs plainly see
 knowledge the same. Wherefore, if the first
 cred institution of God, do bewray this con-
 tion of hauing moe wiues then one: If that
 doe condemne it, and if the Prophets doe
 sharply censure and rebuke it? Why should
 ny be so impudent and wicked, as to iustifie
 in word, or to approue it in thought? Rather
 here wee teach, let vs iudge and beleue, that
 uerie lawfull *Contract* and marriage, ought
 be onely betweene one man, and one woman.
 And the rest to bee so many breaches of God's
 ordinances and commaundements, which
 not but be hatefull to him, and iniurious to
 kinde: but especially to the Church of God,
 which ought to arise of a holie and godly
 Now if any *Contract* be made betweene
 then two, it is altogether voide, and of none
 effect, and ought to be broken by the parties,
 punished by the Magistrate.

The first point, concerneth the persons
 twene whom the *Contract* is made, in which
 there is required two properties: meetnesse
 marriage, and freedome or libertie to marry
 another. Touching the first, those especially

fit and meete to marrie, whom God doth call
 to that honourable estate, and commandeth
 them to vse it as his lawfull meanes, appointed
 and sanctified for procreation: for so it appea-
 reth by the first institution, wherein God gaue
 the woman to the man to bee an helper meete
 for him, as in other things, so especially in this:
 whom hee blessed, saying: *Bring forth fruit
 and multiplie, &c.* And that wee may know
 more particularly what sort of persons they be,
 the holy Ghost describeth them to be such as
 to whom the gift of continencie is denied, yet
 the gift of procreation is vouchsafed and gran-
 ted. For if marriage (as the Apostle saith He-
 brewes 13. verse. 4.) be honourable among all
 sorts of persons, then amongst those that be
 strong. Againe, it is written: *I say to the vnma-
 ried, and to widomes, it is good for them if they a-
 bide euen as I doe: but if they cannot abstaine let
 them marrie: for it is better to marrie, then to
 burne.* In which words we may plainly see, that
 hee pointeth out, as with his finger, those that
 are called and commanded by God to marrie:
 namely, such as haue not receiued the gift of
 abstinence and continencie. Which calling and
 commaundement is so much the straighter,
 and the more to be regarded and followed,
 because the Apostle gaue it to those persons
 that were molested and pressed with many and
 grievous persecutions: a reason of all other
 most vsfit for any to marrie in, in as much as
 beside

Gen. 2. 20. 22. &
 1. 28.

1. Cor. 7. 8. 9.

beside the ordinarie incommodities of marriage, it cannot but bring with it many extraordinary grievances and troubles. Notwithstanding if such persons be called and commanded then to marrie, when as there were grievous persecutions; much more in times of peace and prosperitie.

By this then wee see, that all persons which haue not receiued the gift of abstinence, are not fit for procreation, are called and commanded to marrie, and therefore meet for marriage, and also may lawfully enter a *Contract* of the same.

But are none else meete for marriage? To answer, that no other is called, commanded or warranted by God to make *Contract* of marriage, any of these meet ones, because they are not able to performe the principall duties of marriage.

As for children vnder age, they are altogether vnfit to take vpon them this honourable charge, and therefore debarred by Gods commandment from making any promise or *Contract*. If they haue done it, it is but a meere profanation of this holy ordinance, worthy great punishment, and also to be broken, if that, when they come to yeares of discretion and state of age, they do not by wisdom and religion supply all that was wanting in their former attempt, to the full contentation of all that haue interest in them. As for those that haue receiued the gift of continencie, they are called and commanded to chastitie, during the whole time of

for so saith our Sauour Christ, *All men not receiue this thing, saue they to whom it is giuen*, Mat. 19. 12. And againe, *He that is able to receiue this; let him receiue it*. So the Apostle saith, *It is good for them if they abide euen as I do*, 1. Cor. 7. 27. Again, *Art thou loosed from a wife? take not a wife*. So likewise are those that are borne chaste, or made chaste by men, or by themselves for the kingdome of heauen. But thou wilt say, what if any of these doe make a contract and marrie? We answer, first, if they be utterly vnfit for marriage their contract is of no validitie, and may be broken by superiour authoritie, but if they be fit for it, we say with the Apostle, *Art thou loosed from a wife, seeke a wife? but if thou takest a wife, thou sinnest not; and if a Virgin marrie, she sinneth not, &c.* 1. Cor. 7. 27. Of all, as consanguinitie and affinitie doe constrain and binde from this former contract of marriage: so likewise doe naturall frigidity and coldnesse, infancie, incurable diseases deprive men of all fitnesse for the vse of marriage. So as if any such by fraud, ignorance, or any other sinister meanes, be contracted it is nothing; and the parties may be lawfully separated, because they were neuer ioyned together in the Lord, but *against the Lord*. And here, when wee say meeete and fit to marry one with another, there would be a wise and regard had of equalitie in yeares, of agreement in religion, of similitude in nature, and

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manners •

manners, in outward estate, condition and
 litie of person, and such like necessarie
 stances.

For what is more vnmeete, then for a
 person to promise to be contracted to a
 one? for an Infidell to *Contract* with a
 uer? for a good nature and well man
 with a crooked and froward person?
 Prince with a begger? For although
 doe not annihilate and make voide the
tract altogether, yet such *Contracts* can
 in the Lord. And thus much shall
 haue taught touching the fitnessse of
 riage.

Now concerning the freedome and
 tie, it is cleere, that those alone haue
 and freedome to *Contract*, who haue libe
 marrie. Now if we wil know who those
 are diuersly described and noted in Law
 where certaine degrees, as well in affinity
 consanguinitie, are expressly forbidden
 if such parties shall *Contract* themsel
 ther, their *Contract* is vaine, and a mee
 tie, such as ought to be broken and
 Again, every one either betrothed or
 is bounden and tied from contracting
 other: for that were nothing else but
 mise grosse and beastly adulterie. And
 possible teacheth, that the wife is bound
 law as long as her husband liueth as
 the betrothed wife; insomuch, as if

shall *Contract* themselves with another, it is a meere nullitie, and wicked prophanation of Gods ordinance, and ought vpon knowledge thereof, to be broken and punished. And thus wee see what manner of persons the Lord hath called and commaunded to marrie, and who they be that are meete and free to marrie together, and who not.

The last point, is the consent and allowance of their Parents: which though it be very materiall and necessarie, yet it is not the sole forme or formall cause which maketh a true *Contract*.

For if the Parents should yeeld their consent to their children, being neither meete nor free to be married together, it were nothing; & such *Contract*, though warranted by parents consent, ought to be broken by the Magistrate, & both parents and children are to be punished. For this cause wee haue not sayd simply and allowed, but therefore allowed so to doe; because consent of parents to such children as are not meete and fit to be married together, doth not make that *Contract* good, true, and inuiolable: which neuerthelesse, wanting their consents, though in other respects neuer so good, is a meere nullitie, and cannot be accomplished without the manifest breaches of the institution, and guilt of adulterie.

Now by Parents, we vnderstand not onely naturall Parents, but such as by the law of

Nature and of GOD supply their places : as Grandfathers , great Grandfathers , Vncles Aunts, great Vncles and Aunts, Brethren, Sisters, Kinsmen, and Kinswomen, Magistrates and those to whose families the parties doe especially belong. For all these are honoured in Scripture by the name of Parents. Neither may we exempt out of this number Gardians, Masters, and such to whom the continuall custodie and tuition of any is lawfully committed. For such be commaunded to provide for them, as partes of their owne families, there is no reason why they should not especially be respected, as well in bestowing them abroad out of their family, as they were in taking them into it. For their consent be necessarie at their coming in, why should they goe out without their consent ?

Further we say their parents, and not his or her parents, because parents on both sides ought necessarily to consent and allow their children to betroth themselves. For this is the privilege not of some parents, but of all, and in that they be Parents. Moreouer we say allowed, and not required, neither commaunded, nor yet exhorted or inducted so to doe : because that although the parents do neither call their children to contract, neither commaund them, neither require them, neither exhort them (all which notwithstanding they ought to doe) yet if they doe but onely allow them, and giue their benediction

consent that they shall contract themselves, it is enough for the tying of the knot, and the substance of the *Contract*. And to prooue that this contract is necessarie, we need no moe reasons but that which the Apostle setteth downe, saying of the father, *Let him doe what hee will.* By *1. Cor. 7. 36.* which words, hee putteth it in the will and power of the father, either to bestow or not to bestow his daughter in marriage, saying, in doing either of the twaine *he sinneth not.* Yet it is written in another place: *If her father refuse to* *Exod. 22. 16. 17* *giue her to him, he shall pay money according to the dowry of Virgins.* In which words, the Lord doth giue an absolute authority to the father, to yeeld, or not to yeeld his consent, to giue, or not to giue his daughter. For if he haue power to denie it to his daughter that is deflowred, & so, by the Apostles iudgement, made one flesh with another; much more lawfully may he deny his consent to her that is no maner of way bound, but is euery way free. And if hee haue *1. Cor. 6. 16.* power to deny his consent in such a case, much more hath he power to giue his consent.

Now his authoritie and power to deny his consent, is apparant by the expresse commandement of God in that behalfe, which sayth, *Take beede to thy selfe, that thou make no compact with the inhabitants of the land, and so take of* *Exod. 34. 16.* *their daughters vnto thy sonnes, &c.* More plain, *Neither shalt thou make marriages with them,* *Deut. 7. 3.* *neither giue thy daughter vnto his sonne, nor take*

his daughter to thy sonne. How could those parents obserue this commandement, vnlesse God had giuen them power to deny consent to their children? Or why doth he rather forbid to the Parents, then to the children, but to shew that the power to giue, or not to giue was in the Parents, and not in the children: especially considering that children, being the principall part of their Parents goods, are no lesse in their power and authoritie to giue and bestow, then the rest are. This was so wel knowne in the Church, and so vsually practised among the people of God, that the greatest among them, who might seeme to haue greatest libertie in that behauiour, durst not disobay this holy commandement of God. For *Sampson*, the strongest of all, though he loued a mayd of the Philistines, yet he durst not betroth himselfe vnto her, before he had intreated his parents to giue her vnto him.

Judg. 15.

2 Sam. 3. 14.

Gen. 29. 18. &c.

David a mightie valiant Prince, begot *Michal* at the hands of *Saul* her father, and after his death, being betrothed vnto her, he desired her of *Ishboseth* her brother. *Jacob* agreed with *Laban* for his wiues. And *Abraham* the father of the faithfull, by his seruant, intreated *Rebeccaes* parents to giue her to wife to his sonne *Isaac*. All which testimonies and examples doe plainely prooue the greatest interpower and authoritie, that parents haue in bestowing their children, and that their consent is added to the sixe former points, whereof

have spoken, doth make so sure a *Contract*, as cannot be loosed and vntyed by any authoritie under heauen. For here in this, that saying of Christ, (Matth. 19. 6.) is truely verified: *Let no man put asunder that which G O D hath con-
dled together.* But if this, or any of the former be omitted, the *Contract* may be broken and annulled. And least wee should be ignorant, or forget what those errors are, which sauow and lawfully frustrate a *Contract*, these they be.

First, if there be onely a naked shew of a promise, and yet no promise indeed.

Secondly, if any other thing be promised when marriage.

Thirdly, if the promise be conuincied to be mere hypocriticall or forced.

Fourthly, if one of the parties alone do promise, and not both.

Fifthly, if it were made betweene other creatures, or promisions, or betweene more then one man and one woman.

Sixtly, if the persons contracted, or either of them, be altogether vnfit for marriage.

Seuenthly, if either of them be formerly betrothed, or haue committed adulterie after the *Contract*, or be allied, or of kin, or for any other cause not at libertie to marrie.

Eighly, if there lacke the consent of the parents.

If all or any of these be vndoubtedly known,

and cleerely prooued, they do ioyntly and
rally frustrate or nullifie the *Contract*, so
Magistrate may lawfully dissolue the same
set the parties at libertie. But contrarily
these concur and accord, the *Contract* is
uiolable as marriage it selfe: neither can
parties be set at libertie by themselves, or by
power whatsoeuer, because this *Contract* is
uerie parcel thereof, is in the Lord, it be
sacred ordinance of G O D, as it cannot
haue speciall vse and fruit among his Sa
so now it is time to declare and teach
same.

First therefore it serueth as a strong br
pull backe the force and headinesse of
naturall, and brutish lust. For if this *Co*
be holily and dutifully kept, according to
former doctrine, it would neuer come to
that any person, man or woman, should
their bodies suddenly, or hastily vpon ex
stigation of lust, like brute beastes, but
willingly in all modestie and sobrietie
sufficient time of deliberation, for the
and accomplishing of this necessarie and
Contract: which is ordained to this end
men might haue sufficient time of deli
on, to learne all the vses and abuses, al
dities and incommodities, all comforts
comforts, with all duties and breaches
ties, that can fall in the honourable
marriage.

Secondly, it serueth to discouer betimes, and in good season, all sorts of impediments & lets that may or ought to hinder the marriage that is promised. Hence came that ancient & most excellent custome of asking the banes of Matrimonie thrice, on three seuerall daies, to the end that euery materiall defect might be learned in time when it might be remedied, rather then after marriage accomplished, when it is remediable.

Thirdly, it serueth for the keeping and preservation of honest chastitie; seeing by this meanes, not onely former promises and contracts, but also fornications (if any haue beene) and adulteries, may be descried and discerned. For after *Ioseph* was contracted, before hee was married, his wife was found to be with childe; though without ill demeanour on her part, yet it made *Ioseph* so afraid, that he had intended in his heart priuately to relinquish & forsake her, and had so done indeed, had not Gods Angell commaunded the contrary. Neuerthelesse, it was the *Contract* that discovered this truth, & so preserved *Maries* virginity, that the Scripture might be fulfilled, which saith, *A Virgin shall conceane, &c.* If this were not, men might vpon knowledge or ignorance make two seuerall contracts with seuerall persons, and commit fornication and adulterie with other mens wives, either betrothed or married, and so lose their honestie & chastitie, to their great infamie and

and hinderance.

4. Last of all, it serueth to condemne and uoyd all priuate *Contracts*, and secret marriages and contrarily, to iustifie and grace the honorable estate of marriage, as well in the beginning, as in the end thereof, that all things touching the same might be begun, continued and finished in the Lord, according to his commandement, that his promised blessings might ensue vpon it accordingly.

This being done, the parents and parties are to be charged in the name of God, as they shall answer at the day of iudgement, plainly to reply and declare, if they know any of the said impediments in themselves, or in the children, for which this *Contract* ought not to be made. If they say, they know none, or if they declare none, then the consent of the parents is to be demanded: which if they yeeld, then the consent of the parties is also to be required. And so the parties are to be betrothed and affianced in these words, or such like:

I. N. doe willingly promise to marrie thee, if God will, and I live, whensoever our parents shall thinke good, and meete: till which time I take thee for my onely betrothed wife, and thereto plight thee my troth. In the name of the Father, the Sonne, and the Holy Ghost: So be it.

The same is to be done by the woman,

imely onely changed, and al in the presence of
 the parents, kinsfolkes and friends. After this,
 the parents are to be admonished, to set and
 appoint the day of marriage neither too neere,
 nor too farre off, but to appoint a competent
 space of time, that it may be sufficient for the
 turning and triall of all lets and impediments
 whereby promised mariage might be hindred,
 and yet giue no occasion by reason of the
 length thereof, to prouoke the parties to incon-
 uenience. In the meane time, the parties affian-
 ced, are to be admonished to abstaine from the
 use of marriage, and to behaue themselues wise-
 chastly, louingly, and soberly, till the day ap-
 pointed doe come. And so with a Psalm and
 prayer to conclude the holy action. Now that
 there should be a competent space betweene
 the time of the *Contract*, and the day of marri-
 age it is very necessarie for these causes.

1. That there might be some preparation
 for the things pertaining to house-keeping, be-
 fore that time and the celebrating of marri-
 age: but this is not a chiefe cause.
2. Because the Lord would by this meanes
 make a difference betwixt bruite beasts & men,
 and betwixt the prophane & his children. For
 they even as beasts, do after a beastlike manner,
 being led by a natural instinct & motion come
 together: but God will haue this difference,
 whereby his children should be seuered from that
 brutish manner, in that they should haue a
 certaine

certaine distance of time betweene the kind
of affection, and enioying one of another
a more neere ioyning of one vnto another

3. That they should on that time thinke
the causes why they are to marry, and the
ties of marriage. For many enter therein
considering at all of the great duties belong
to them in the same, nor thinking of the
bles and afflictions that follow marriage.
the Lord would haue these things thought
and a consideration to be had, both of the
uses of marriage, and the duties to be performed
and the troubles to be vndergone.

A good and carefull housholder so ordereth
and frameth his household, as it may manifestly
appeare, that it is in deed the house of a
full Christian, and that he himselfe is as a
ouer his familie, that he instructeth it
ly in the feare of God, and keepeth it in
and godly discipline by continuall exercise
godlinesse. So that in his house, you shall see
the chaste wife, the shame-faced, plain
modest wife, decked without as she is within
no painted nor masked thing, rendering
obedience to her husband, and hauing a
full eye vpon her family, seruants and children
the master, father, and husband; the children
and seruants; euery one likewise in his
employing himselfe sincerely in his
and office, approuing his doings as before
G O D.

Now, like as in the minde there are such Froward wicked qualities
 vertues, as wee haue before spoken of : so are of the minde.
 ere in it also noysome wicked vices and detra- 1. Cor. 5. 10, 11.
 ctions, as vngodlines, despising of Gods word, and 6.9.
 beliefe, idolatrie, superstition, ignorance, Gal. 5. 19. 20.
 urlishnesse, lying, falsehood, hypocrisie, vn- 21.
 ighteousnesse, swearing, backbiting, mistempe- 2. Tim. 3. 2. 3.
 nce, drunkennes, gluttony, couetousnes, vncha- 4. 5.
 tie, vnshamefastnesse, misnourture, rashnesse,
 riousnesse, wantonnesse, pride, presumption,
 in-glorie, chiding, brawling, and vnhandsom-
 esse. Who so now chooseth him a wife, or she
 husband, that is infected and tangled with
 ch noysome vices, he seeketh not a spouse, or
 ee a husband, for a right, peaceable, good,
 nest, and christian life : but an hell, a paine-
 nesse, and destruction of all expedient,
 iet, and vertuous liuing : but specially, there is
 e good to be hoped for of him or her, whereas
 godlinesse and contempt of the word remai-
 sh. For like as the feare of God draweth the
 hole garland of vertues with it : so vngod-
 nes and despising of God word, bring all vice
 abominations; yea, and shutteth vp the way
 amendment.

When these points and rules are duly and
 arily obserued on either part, they may ioine
 gether, and say as *Laban* and *Bethuel* sayd,
 his commeth of the Lord, therefore we will not
 eake against it. Oh how happy are those in
 hom faith, loue and godlinesse are married
 together,

together, before they marrie themselves: none of these carnall, clowdie, and worldly marriages can say, that godlinesse was intended and bidden to the bridall, and therefore the blessings which are promised to Godly marriages shal flie from them.

2. The riches
of the bodie.

Beautie.

2. After the riches of the mind, do the riches of the body follow next: of which first is a comely, beautifull, or well fauoured body, health, a conuenient age, &c. A beautifull body is such a one, as is of right forme and stature, meete, and of strength to beare children, to gouerne an house; euen such a one as both man and woman can finde in their hearts, and be fainedly to loue aboue all other, and to content withall, &c. As concerning the beautie or comelines of the body (where there is no good propertie or qualitie beside) the scripture saith, Pro. 31. 30. *Fauour is deceitfull, and beautie is vanitie: but the woman that feareth the Lord, she shall be praised.* And Pro. 11. 22. *A faire woman which lacketh discretion, or is of vncomely hauiour, and hath not wit nor gouernment to behaue her selfe. For beautie is a fraile good, like a slipperie, and more profitable to those that behold it, then to those that haue it.*

The beautifull woman can take no pleasure in beautie, but a little as it were in a glasse, and yet incontinently she forgetteth what she beheld and saw: and yet it is many

both to her selfe and to them that behold her beautie a prouocation to much euill. She that is faire waxeth proud of it, and he that doth behold her becommeth subiect vnto filthy loue. But in the minde (which is iudged to be the man) consist the true lineaments and properties of fairenesse, which intice and prouoke spirituall and heauenly loue, being mixt with nothing that is shamefull, either to be done or spoken. And therefore there is no man so farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honest & vertuous, then to haue her which is faire and vn honest, and also irreligious.

Happie, and twice happie is that man and that woman that are coupled in marriage with a godly and vertuous mate and bedfellow; they are doubtlesse greatly blessed of God. For *honour and riches are the inheritance of the fathers, but a prudent Wife commeth of the Lord.* They therefore are not well in their wits, but greatly deceiue themselves that make choyse of Wiues, or Husbands, hauing regard onely to their Stature, comelinesse of Personage, or to their beautie, and esteeme not more the riches of the minde.

Health also must be considered in their choyse, least otherwise great inconueniences come thereby, and least the whole house be poisoned and infected. But wee speake here of contagious sickneses, and not of such common infirmities

infirmities and vsual diseases, that both men and women are subiect vnto. As of madnesse, frenzie, french pockes, or such like: which maye grieue wise man and woman doth vitterly detest.

Neuerthelesse, where any married persons are now together, and be visited with such diseases, they must one comfort and suffer with the other, as they are now one in die, &c.

To haue temporall preferments, is to be borne of noble parents, or to come of worldly full stocke, to haue lands, liuings, riches, great offices, gaines, or occupyings, and such like. But the chiefeft nobilitie, and most worthy of commendation, is indeed to be noble in vertue, good works, manners and conditions. But to be borne of gentilitie, and to vse and behaue himselfe vngratefully, is euen as much as to be himselfe and his kindred.

Such therefore as purpose to marry, should carefully to foresee and looke to this matter, least being too greedie of honour, worldly wealth, and intending to haue the Gold, they catch the hotte coales, and burne themselves without recovery: for a man may buy gold deare (as we vsually say.) For temporall gain sake, the matter miscarieth, and is in danger.

There is sometime great wealth, but little honestie, and lesse good conscience gathered together. And with the same wealth will not continue alwayes prosperity, peace,

Chuse a wife
for vertue
onely.

Pro. 19. 14.

quietnesse. Many so trust to their wealth, as
that they will not frame themselves to any law-
full calling, neither will they learne any: there-
fore also can they doe nothing to profit their
countrie, and the common-wealth, but liue idly
and daintily, and with pride, riot, excesse, & dis-
onesty doe quickly waste that which hath bin
long in gathering together. Now, when there
is alway taking from the heape, and nothing
added thereto, it wasteth away in processe of
time, how great soeuer it hath beene. Then fol-
loweth pouertie: yea, an intollerable, and vn-
desirable pouertie: for they that now lauish and
prodigally altogether, haue had no ne-
cessitie hitherto, but flowed in all wealth: there-
fore after such a sunne-shine there commeth
an extreame heate, and thenceforth be-
cometh they to warme themselves at the bare
ashes, and to spare when all is spent.

Such then as in their choise looke to the mul-
titude of goods, and regard not how they were
gotten, and whence they came, haue customa-
rily such smoky hats set vpon their heads, that
the water in the riuer cannot wash away the
corruption thereof. For goods without God,
without pietie, and good conscience, are deadly poy-
son, and the bodily diuell himselfe. Yea, goods
riches in the hand of an vndiscreete and ig-
norant man are as a sharpe knife in the hand of
a child, that doth no good therewith, but
wounds & hurt himselfe. Wherefore euery man

K

and

and euerie woman in their ele
haue more respect to vertue, go
tion and knowledge, then to ric
an hand that is occupied, and w
teth his liuing godly, christianly
doth farre excell any riches that
though the world esteeme them
live in wealth, ease, and idleness
Ghost approueth & alloweth the
of the meane profit of their labor

Secke no
match in mar
riage aboue
thy degree.

Equalitie in
marriage to
be respected.

And this also, is a very necess
obserued, that the man chuse
and the woman such a man, as t
qualitie betwixt them both, in b

For by how much the greater
the coniunction is of the husband
so much the more ought euerie o
to be indifferently matched: and
qualitie of marriage, is in two spe
be considered: to wit, estate and
two horses, or two oxen of vnequ
not be coupled vnder one selfe sa
noble woman matching with a
estate; or contrarily, a Gentle
begger, cannot be consoorted an
ched vnder the bands of wedlock
when it happeneth that a man m
man of so high a birth, he ought
that he is her husband) more to h
steeme of her, then of his equall,
mener parentage: & not only to ad

his companion in loue, and in his life, but (in diuers actions of publike apparance) to hold her his superiour. Which honour is not yet accompanied with reuerence, as is that which for manners sake we are wont to do to others. And she ought to consider, that no distinction or difference of birth and nobilitie can be so great, but that the league which both Gods ordinance & nature hath ordained betwixt men & women farre exceedeth it: for by nature woman was made mans subiect. But if a man shall take to wife an inferior or meane woman, he also ought to weigh, that Matrimonie maketh equall many differences: and further, that he hath not taken her for a slaue or seruant, but for a fellow and companion of his life. And seeing that election or choise, is nothing else, but to take a thing meete and conuenient to the end it is prepared for: therefore euery one that must chuse ought to regard the end, & to know what thing is conuenient for it. So that it is needefull that he be wise and discret, or else hee cannot dispose it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduisedly consider that hee is to liue with his wife continually, and shee with him, he would then be very circumspect in the choise of her, which choise maketh either very much for his felicitie and comfort, or else for his great miserie & discomfort. For by how much the more a thing is vnited and knit vnto man, so much the more

Of the choise
of a wife.

it may either helpe him, if it be good, him, if it be euill. Those dammages which are inwardly in the body, are w those which are without the bodie: of the soule, then those of the bodie: wise men doe iudge of those things called good.

But peraduenture it may seeme v that these things are not vniuersally vnto some the losse of their goods is the losse of their health. But this t not arise or happen of the goods or selfe, but because some man doth perse selfe, that to loose his goods is a thing rable. And yet for al that, goods are n estimation, then is life or health: but i affection that doth rule in this thi therefore it seemeth lesse to some, to out of a kingdome, then to other som a small portion of their possessions. reuenge a word most cruelly, and so well beaten and buffeted, will not r at all.

All these things doe proceede an the soule, which is most inwardly io knit vnto a man, and hath more pow then the bodie.

If it be then of so great importance, ner of friend thou haue to liue comm or incommodiouly withall, which s otherwise dwel or be in the selfe same

bed, or house with thee, but that thou mayest shake him off at thy pleasure: how much more oughtest thou to take heede, when thou chusest thee a wife, which must be continually conuersant with thee, at thy table, in thy chamber, in bed, in thy secrets, and finally, in thy heart and breast? If thou goe from home, thou dost commit thy house, thy familie, thy goods, and thy children (of all other things the most pleasant) vnto her: she is the last that leaueth thee at thy departing, and the first that receiueth thee at thy returning: thou departest from her with sweet embracements and kisses, and with sweet kisses and embracements she receiueth thee at thy returne home: vnto her thou disclorest thy ioy and heauinesse. So that it is an heavenly life to be conuersant, and in company with those that a man delighteth in and loueth. But it is a calamitie infernall, to be bound and forced to see those things that a man doth greatly hate and abhorre, or to be in company with those that a man would not be withall, and yet cannot be separated nor depart from them.

Hereof commeth, as wee doe see in some marriages, so great ruines, so wicked and vile deedes, as maimes, and murders committed by such desperate persons as are loth to keepe, and yet cannot lawfully refuse nor leaue them.

Therefore young folkes ought not to be too

rash and hastie in their choise, but to haue the good aduise and direction of their parents and trustie friends in this behalfe, who haue better iudgement, and are more free from the motions of all affections then they are. And they must take heede lest following the light and corrupt iudgement of their owne affections and mindes, they change not a short delatation and pleasure into a continuall sorrow and repentance. For we learne by great and continuall vse and experience of things, that the secret Contractes made betweene those that be yong, doe seldome prosper, whereas contrariwise, those marriages that are made and stablished by the aduise of wise and religious parents doe prosper well.

A good wife is
boue all
things to be
raued of God
by prayer.

But specially and before all things, such a purpose to marrie, must faithfully with seruicelnesse, and stedfast beleefe, (without ceasing) make their intercession and prayer vnto God to whom all hearts are open and knowne, that he would not suffer them to goe amisse, but (as a tender father) helpe and direct them to make a right choise, so as they may liue honestly and prosperously, as good Christians ought to his glory, and their owne comfort. For this purpose, there is a notable example of *Eleazar* *Abrahams* seruant, who being sent to get a wife for *Isaack* his sonne, beginneth his matter with prayer. *Gen.* 24. 12. &c. So did *Isaack* also, as it appeared

the same Chapter, verse 63. When any haue determined with themselves to marry, and haue vsed all diligence thereto required, they must desire of God, by humble and earnest prayer, good and prosperous successe: in whose hand and power it is to giue it, so doubtlesse hee will effect it; if they aboue all other things shall haue an vndoubted hope and confidence in him. For if they, after that they haue settled themselves, and haue satisfied their appetites, shall then resort vnto God by prayer, desiring him that they may obtaine the thing that they most desire: it appeareth that they would make him the Minister of their voluptuous desires and pleasures; and so doing, their vows and prayers become most manifest blasphemie.

And therefore a man should not come vnto marriage as vnto a prophane thing, with a loose and vnprepared heart, but with a quiet, and well purged minde, as to a thing most sacred and holy. For Matrimonie doth not consist onely in the coniunction of the body, neyther yet in dauncing, nor banquetting, proceeding and brought vnto vs with many other things from the Gentiles: but it should rather becom Christians, most studiously to pray vnto God, that so weightie a thing as Matrimony might haue good and prosperous successe. For Matrimony is a thing sanctified of God, *Heb. 13. 4.* the which willeth the matrimoniall imbrace-ments to be chaste, the bed to be vndefiled, and
 K 4 their

Eph. 5. 25. 26. 27

their progeny vnspotted: & it is after the manner of
S. Paul, a signe of the great myserie whereunto
 Christ doth indissolubly vnite himselfe vnto
 his Church. Therefore thou oughtest so to be
 as shall lie in thee, to lift vp thy minde, and to re-
 member how great and worthy an image thou
 dost represent, & that thy wife shall be vnited
 as the Church, and thou vnto her as Christ
 therefore thou shouldest shew thy selfe vnto
 her, as Christ shewed himselfe vnto his Church.
 The loue of Christ vnto his Church is in-
 dible, and thy loue also to thy wife ought to be
 most effectuell.

Societie, and to liue together, is the most
 surest and strongest knot, to knit & ioyn
 tie and loue among men, and beastes themselves.

There can be no greater societie or com-
 ny, then is betweene a man and his wife: in
 house, whose goods, whose chamber, & all
 common, their children are common, and
 themselves partakers of all good and euill
 cesse, of prosperitie and aduersitie: the
 societie and fellowship, were sufficient to
 and prouoke him that loueth not his wife
 loue and beneuolence. And what compari-
 son shall a man looke to haue of him that
 ueth not his wife? There are, that in loue
 amitie looke for gaine, as the vile Epicures
 vnworthy to be beloued, men which loue them-
 selues, and not their friends. And if wee haue
 regard vnto commoditie and profit, there

nothing that giueth so much as doth a good wife, no not horses, oxen, seruants or farmes: for a mans wife is the fellow and comforter of all cares and thoughts, and doth more faithfull and true service vnto him, then either maid-seruant or man-seruant, which doe serue men for feare, or else for wages: but thy wife will be led onely by loue, and therefore she doth euery thing better then all other.

And this doth God declare, saying: *Let vs make Adam a helper like vnto himselfe*: By the *Helper*, is signified the vilitie and profit of the service, and by the similitude and likenesse are signified loue and helpfulnessse. For a seruant and he that is hired are insufficient to supply that place, there can neither be so much loue, and abilitie to minister helpe and comfort to man, as will be found in a faithfull Wife.

The child is part of the father, and through a naturall pitie, they loue each other: but yet the wife is more annexed & ioyned to her husband. The father doth labour and taketh paine for his children, but the children seldome labour or take paines for their fathers, and often times are sent to inhabite and dwell in other mens houses, whereby in a manner it appeareth, that their streight and fast societie doth dissolue and breake: but the Wife cleane contrarie, doth continually take paines for her husband, who may neither (as long as shee liueth) change house nor bed. If commoditie and profit be
looked

looked for, no commoditie excelleth this: thou shalt loue thy life, thou shalt liue most pleasantly, if not, thy life will be most miserable and wretched. For there is nothing so sharp nor so bitter, as to hate the thing that doth nourish and loue thee, nor any thing more happy then to loue him that loueth thee. Therefore loue, that thou mayest be loued.

Now we will in few words shew the occasions of Wedlocke, why and wherefore it is ordained, and for what purpose it should be contracted; that euery man and woman may the better vnderstand to what thing they consent, when either of them graunteth to marry the other.

Doubtlesse it cannot otherwise be, but by marriage, which was ordained of such an excellent author, as of God himselfe, and in such a worthy place, as Paradise; and of such an ancient time, as in the state of *Adam and Eues* innocencie, and after such a notable order, must likewise haue speciall causes, for the ordinance of it. Therefore the holy Scriptures doth declare chiefly three causes thereof. The first is, the procreation, begetting, and bringing vp of children. Gen. 1. 27. 28. &c. For in the children doe the parents liue (as it were) a sort) euen after death.

And, if they be well and vertuously brought vp, God is greatly honoured by them, the common wealth is aduanced: yea, their parents

Three causes
of Marriage.

All other faire the better for them. For they are
 their parents comfort next vnto God: their ioy,
 glasse, and vpholding of their age: and there-
 fore parents ought to begin betimes to plant
 vertue in their childrens breasts: for late sowing
 bringeth sometimes a late, but neuer an apt
 harvest: young branches will bow as a man
 will haue them: but old trees will sooner break
 then bow, &c. But more of this shall be saide
 hereafter, in the dutie of parents.

Although marriage be a holy and sanctified
 ordinance, yet none may vse the benefite of it, *Psal. 51.5.*
 without some acknowledgement of originall
 sin, in that vncleannes may be practized there-
 in, which should cause Gods children to vse
 this meanes with as much chastitie as may be,
 and husband and wife to keepe themselues to-
 gether in the feare of God, and in all modestie
 and sobrietie. If then in marriage it selfe there
 be such mischiefes, what hellish mischiefe is ther
 in those lustes, which are not repressed with
 these considerations? So that marriage is not a
 loose and dissolute estate, to giue libertie to their
 senses in vncleannes, nor wiues to consent with
 their husbands in impuritie, by immoderate,
 intemperate, or excessiue lust.

Many thinke they cannot sinne in this be-
 halfe if they passe not their owne wiues: but
 they may make their marriage polluted and
 defiled, if they vse it without prayer and sober-
 nesse. &c. *1. Tim. 4.4.5.*

Therefore

Therefore the husband is to forbear the company of his wife, when it is with her, as is common to women, &c. Ezechiel, the 18. 19. 24. 27. 29. and 29. 18. This was one of the finnes for which the Lord banished out the Cananites out of their land.

The 2. cause.
Wedlocke law-
full for such as
haue not the
gift of chastity.

The second occasion why marriage was ordained, was, that the wife might be a lawfull medie to auoid whoredome, fornication, and all filthy vncleane lusts. 1. Cor. 7. 2, 3. &c. Touching this point, I will say no more: for it is handled at large by others already, and elsewhere sufficiently discoursed of it.

The 3. cause.

The third and last cause was, for mans commodity, to the end to auoid the inconuenience of solitarinesse, that the one may help & comfort the other, in sicknesse, in affliction, and all household cares, and trouble, as education of children, and keeping the familie in order. For this cause, old men and old women are lawfully married. So that a wife is called by God himselfe, an *Helper*, and not an impediment, a necessarie euill, as some vnadvisedly doe say, and as other some say: It is better to be without a wife, then to marrie one: againe, if we could be without women, we should be without great troubles.

This is often
found most
true: that such
as are contem-
ners of mari-

These and such like sayings, tending to the dispraise of women, some maliciously and discreetly doe vomit out, contrarie to the teaching of the holy Ghost, who saith, that these are

ordained

ordained as a *Helper*, and not a hinderer. And if age, are most
they be otherwise, it is for the most part, offenders a-
through the fault, and want of discretion, and gainst marri-
lack of good government in the husband. For age, and liue
married folkes, for two eyes, haue foure : and most vnchastly
for two hands as many moe : which being
yned together, they may the more easilie
spatch their handy businesse, and household
affaires.

For like as a man hauing one hand or one
foote, if by any meanes hee get himselfe an o-
ther, may thereby the more easily lay hold on
that he listeth, or goe whither he wil: euen so,
he that hath married a wife, shall more easily
enjoy the healthfull pleasures, and profitable
commodities of this present life. For in trou-
ble, the one is a comfort to the other, in aduersi-
ty, the one a refreshing vnto the other: yea, and
all their life, the one is a helpe and succour
to the other.

Most true it is, that women are as men are,
reasonable creatures, and haue flexible wits
both to good and euill, the which with vse, dis-
cretion, and good counsell, may be altered and
reformed. And although there be some euill and
frowarde women, yet that doth no more prooue
the malice of their nature, then of men. And
therefore the more ridiculous and foolish are
they, that haue inueighed against the whole
sex for a few euill: and haue not with like fury,
condemned and dispraised all mankind, because

part

part of them are theeues murtherers, and like wicked liuers.

But the marriage and companie of husband and wife, is made amiable, sweet, comfortable, by these fve meanes : by godly vertue, mutuall forbearing, mutuall loue, by dutifulnesse performed busily and godly on both sides.

1. Godlinesse, of right holdeth the place. For there is no stable and stedfastship, vnlesse it haue his beginning from God, and therefore must godlinesse needes be before the rest. For when couples haue learned to obey God, all things afterward be more easie.

2. Vertue and honest conditions, breed mutuall delight betweene man and wife. When vertue is exercised, it maketh creation of liuing more amiable.

3. Mutuall forbearing, whereby we good worth one anothers conditions, is very needfull. For in this weakenelure there happen many scapes, which breede strife, if they be not couered by forbearing.

4. Mutuall loue hauing his beginning in godlinesse and true vertue, maketh husband and wife not to be too sharpe sighted into one anothers faults : but that things either they marke not, or if they see them they couer them with loue.

couereth a multitude of sinnes, 1 Peter 4. 8.
Prou. 10. 12.

5 Dutie performed godlily, carefully, and cheerefully on both sides, maketh the marriage yoke light and sweet. For when man and Wife marke one another, and finde like heedfulnesse and buxomnesse in their dutie, both their companie is made more pleasant, and they are the more stirred vp on both sides to render dutifulnes, that the one may requite the other alike. Where these five duties be not, the company of their life is both lothsome and bitter, or rather more sharpe then death. Therefore the godly couples must doe their endeaour that these vertues may be seene in their life continually for euer.

Now we will (through Gods assistance) say something concerning the three seuerall points contayned in this dutie, and mentioned in the beginning hereof, and so end this dutie.

1 The first whereof is, that the Husband ^{a 1 Peter. 3. 7.} must liue with his Wife according to know-
ledge. The point of Doctrine is most plainly
proued by the Apostle Peter, wher he saith, ^a Ye
Husbands dwell with your Wives as men of know-
ledge, giuing honour vnto the Woman as vnto
the weaker vessell, euen as they which are heyres
together of the grace of life, that your prayers
be not interrupted. Whereby hee teacheth the
Husband his duty, to wit, that the more vnder-
standing and wisdom God hath indued him
with

By Honour is meant, that the Husband ought to sustaine and relieue the wants of his Wife, to support, uphold, and beare with her infirmities, as the weaker vessell

with, the more
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is so much th
husband. 1.
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way, because
seruice of G
and the wife
Also for th
the Apostle
band giue vn
likewise also

Besides the
prayers had
with their fa-
mily, they must
pray priuatly.

Gen. 25. 21.

1. Cor. 7. 3. 4. 5.

A godly Forme

he more wisely and circumspectly
to behaue himselfe in the bearing
modities, which through his We
nesse, oftentimes cause some iarre
one to the other. Neuerthelesse, the
by nature weaker then hee, yet shee
nt instrument for him, made for
ble vse : whereupon it followeth,
not therefore to be neglected be
weake, but on the contrarie part,
to be so much the more cared for.
Tell the weaker it is, the more it is
ed and spared, if we will haue it to
en so a wife, because of her infirm
uch the more to be borne withall of
d. 1. Pet. 3. 7. And for so much
d and wife are equall, in that wh
efest, that is to say, in that gracion
nefit, whereby they haue euerlasting
them, though otherwise I confesse
s touching the gouernance and con
at home, the wife is not to be disc
gh she be weake. And besides, all
nd chidings must be eschued and
ecause they hinder praiers, and the
of God, whereunto both the husb
e wife are equally called.

for the more confirmation of this po
ostle *Paul* likewise saith : *Let the*
ue vnto the wife due beneuolence,
e also the wife vnto the husband :

of her owne bodie but the
also the husband hath not
bodie but the wife. Defraud
it be with consent for a
your selues to fasting and
me together, that Sathan
incontinencie. Which is,
ould say, the parties married
fection entirely loue one
ey are each in others po-
bodie: so that they may
her, except the one ab-
by mutuall consent, that
gine themselves to prayer,
ding, they must consider
t by this long breaking
arriage, they be stirred vp

oint, is, that the husband
fierce, or cruell vnto his
s ptooued by the said A-
ands loue your Wines, and
n.

e all things, the husband
t to keepe the band of loue,
ere neuer spring vp the
etwixt him and his wife.
happen to arise any cause
ixt them, (as it is vnpossi-
e from it) then he must be
the same with all lenitie,

L gentlenesse,

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and Coloss. 3. 19.

band Anger in a
loue, husband is a
vice.

to the
wife.

cause The roote of
possi- bitterneffe to
st be be weeded out
with the spade
nitie, of patience.

neffe,

How & when
the husband
ought to re-
proue,

Faultes some-
times must be
couered with
loue.

Not to take
vnkindnesse
for euery trifle.

gentlenesse, and patience, and neuer let
himselfe nor his wife to sleepe in displea-
Ephesians, 4. 26. And if hee shall haue occasion
to speake sharply, and sometimes to re-
proue, hee must beware that hee doe not thinke
in the presence of other: but let him keep his
words vntill a conuenient time, (which is the
point of a wise man) and then vtter them with
the spirit of meeknesse, and in the spirit of
perfect loue: and he must not let sometimes
ouer faults, and winke at them, if they be
great and intollerable. Whatsoeuer losse or
mischance shall happen vnto him, let him
bear it patiently, and beare it cheerfully: yea
if the same should come partly through his
negligence, yet let it rather be a learning
to take better heed in time to come, than
a cause of sorrow for that which is past, and
not be holpen.

Euery wise man by his owne experience
knoweth, that he is in this life subiect to
inconueniences, and that of nature he is
to displeasure, and readie to take vnkindnesse
for euery trifle, and specially with his
friendes, yea soonest with his louing wife,
is lothest to displease him. Let him therefore
beware of this cankered corruption, and con-
sider that he ought most of all, in loue to
walk with his wife, according to Christs example
towards his Church, who gaue himselfe for her
that he might sanctifie it, and cleanse it by the word

water through the word : That he might make
 unto himselfe a glorious Church, not having
 wrinkle; or any such thing : but that it *Ephes. 5. 25. 26.*
 should be holy and without blame: So ought men to *27. 28. 29.*
 their wives as their owne bodie : hee that lo-
 ueth his wife, loueth himselfe. For no man yet
 hated his owne flesh, but nourisheth and
 cherisheth it, euen as the Lord doth the Church.

If the Apostle had said: The husbands dutie
 to loue their wiues as themselues, of which *The husband*
 the loue of Christ toward his Church is a *is to the wife*
 paterne. And because many husbands *in Gods stead.*
 the infirmities of their wiues, to excuse
 their owne hardnesse and crueltie, the Apostle
 teacheth them to marke what maner of Church
 was, when Christ ioyned it to himselfe, and
 hee doth not onely not lothe all her filth
 and uncleannesse, but ceaseth not to wipe the
 away with his cleannesse, vntill hee haue
 purged it, and made it holy. And seeing
 euery man loueth himselfe euen of nature:
 before (saith the Apostle) the husband shall
 be against nature, if hee loue not his wife :
 which hee prooueth, first by the mysticall knit-
 ing of Christ and the Church together, and
 by the ordinance of G O D, who saith,
 the husband and wife are one : that is,
 to be deuided.

The husband is alwaies to remember, that *Husbands*
 be not fierce, rigorous, hastie, nor disor- *may not be*
 dered with his wife : for then there will neuer *rigorous to-*
 be *wards their*

values, especially when they be new married.

Pro. 20. 3.

be vnitie and concord betwixt them. If they do not learne to keepe silence, and the husband to haue patience, it shall rather be the dwelling of fooles, then the house of friendes. For when the husband wanteth wisdom to govern, and the wife patience to suffer, they shall be forced (it is to be feared) in continuance of time, to part house, or else euery day to be in ring and brawling.

The Wife is not to be vsed this, that either his wife is wise and religious or intreated as else she is foolish and irreligious. If he be a Handmaide ched with a wife that is sottish, foolish, and or seruant, but norant of God and his word, it will little as as a fellow. or profit him to reprehend or chide her.

Pro. 8. 7. & 14.

9. & 15. 5. &

18. 2. & 27. 22.

Pro. 9. 9. &

19. 25.

Gen. 16. 6.

Euery married man ought also to remember this, that either his wife is wise and religious, or else she is foolish and irreligious. If he be ched with a wife that is sottish, foolish, and norant of God and his word, it will little profit him to reprehend or chide her. If he be married to one that is wise and religious, and knoweth her dutie out of Gods word, one sharpe and discreet word is sufficient cause if a woman be not corrected, by which is wisely and discreetly said, she will neuer amend by that which is threatned. If the wife shall be inflamed with ire, wrath, lice, or enuie, the husband ought to suffer, and after the heat is somewhat cooled, and flame quenched, then mildly to admonish her for if she once begin to lose her shamefastnes in the presence of her husband, then it is likely that there will often follow brawlings and quarrels betwixt them. And as the husband ought at all times to shun brawlings and quarrels with his wife, so much more he ought to

the same, when they shall be newly married. For if at the beginning shee shall haue cause to abhorre and hate him, then late or neuer will she returne to loue him faithfully. Therefore at the beginning of their marriage, the wise and discreet husband ought to vse all good meanes to winne the good liking of his wife towards him: for if then their loue be fixed and truly sealed one towardes the other, although afterwards they come to some household words and wrudgings, yet it proceedeth but of some new kindnes, and not of old rooted hatred, and therefore the sooner remedied. For loue and hatred be mortall enemies, and the first of them that taketh place in the hart, there it remaineth dwell, for the most part all the dayes of life: such wife, that the first loue may depart from the person, but yet it will neuer be forgotten at the heart. But if the wife from the beginning of marriage, doe take the heart to lothe and abhorre her husband, then a miserable life will follow to them both. For although the husband shall haue power to force his wife, to feare and obey him, yet hee shall neuer haue strength to force her to loue him.

Some husbands doe boast themselues to be feared, feared, and obeyed in their houses, because the wife that abhorreth, doth feare and obey her husband: but shee that indeed liketh, doth loue him and cherish him. As the wife ought with great care to endeouour and by all

The falling
out of louers
is the renew-
ing of loue.

good meanes to labour to be in fauour
 grace with her husband : so likewise the hus-
 band ought to feare to be in disgrace and
 king with his wife : for if shee doe once de-
 mine to fixe and settle her eyes and liking
 on another, then many inconueniences will
 sue and follow.

The husband ought not to be satisfied in
 the vse of his wifes body, but in that hee ha-
 also the possession of her will and affection
 for it sufficeth not that they be married,
 that they be well married, and liue Christianly
 together, and be very well contented. But
 therefore the husband that is not beloued
 his wife, holdeth his goods in danger, his
 in suspicion, his credit in ballance, and
 sometime his life in perill ; because it is
 to beleue that shee desireth not long life
 to her husband, with whom shee passeth
 so tedious and irkesome. And if any
 nesse or displeasure should happen to be
 any time betwixt the husband and his wife,
 neither of them ought to impart, or to
 it knowne vnto any one of their neighbours
 for if they be such as wish them euill, they
 reioyce at it, & if they be such as wish them
 then they minister matter whereof to take

That man is
 miserable that
 is married vn-
 to a foolish wo-
 man.

That husband that is matched and
 encounter with a wife that is dizzard, a
 a babler, light of behauiour, a glutton, a
 der, slouthfull, a gadder abroad, vntraine

jealous, or dissolute, &c. it were better for him to be a slave to some honest man, then a husband to such a wife.

The best rule that a man may hold and practise with his wife to guard and governe her, is to admonish her often, and to giue her good instructions, to reprehend her seldome, neuer to lay violent hands on her, but if shee be good and dutifull, to fauour her, to the end shee may continue so: and if shee be shrewish and wayward, mildly to suffer her, to the end that she waxe not worse. But some husbands be of so lowre a nature, and so vnpleasant in their behaviour, that they can hardly be loued, no not of their wiues, their countenance is so lowring, their company so currish, that they seeme angry even when they be best pleased: they cannot speake faire, scarce will they laugh when their wiues laugh vpon them: a man would say, they were borne in an angry houre.

This is also a dutie not to be forgotten, namely, that husbands be diligent and carefull to make prouision for their houses, to clothe their wiues decently, to bring vp their children continually, and to pay their seruants duely: because that in voluntary matters men may be negligent, but the necessities of their house do neither suffer negligence nor forgetfulness. The dutie of the husband is to get goods: and of the wife to gather them together, and saue them. The dutie of the husband is to trauell abroad to

Husbands must prouide things necessarie for the house.

A mans house will continue by prouision before hand, and by order in his expenses.

Rom. 12. 17.
1 Tim. 5. 8.

But where disorder is in a house, it cannot endure.

Spare in time, and spend in time, for sparing is a rich purse.

The honour of the Husband, dependeth on the Wife.

1. Cor. II. 7.

seeke living : and the wiues dutie is to be in the house. The dutie of the husband is to provide money and prouision : and of the wiue, to spend it. The dutie of the husband is, to deale with many men : and of the wiue, to talke with few. The dutie of the husband is, to be entermedling : and of the wife, to be silent and withdrawne. The dutie of the man is, to be skilfull in talke : and of the wife, to be silent. The dutie of the husband is, to be a fauer. The dutie of the man is, to apparell himselfe as hee may : and of the woman as it becommeth her. The dutie of the husband is, to be lord of all : and of the wife, to giue account of all. The dutie of the husband is, to dispatch all things out of doore : and of the wife, to ouersee and order for all things within the house. Where the husband and wife performe their duties in their house, we may call it a house of quietnes : the house wherein these are neglected, we may terme it a hell.

It is to be noted, and noted againe, that the prouision of household dependeth on the husband : euen so the honour of the house dependeth onely of the woman : in such sort, that there is no honour within the house, but where the mans wife is honourable. And thus the Apostle calleth the woman, *The glory of the man*. But here it must bee noted, that we do not intitle honour

to such, as be onely beautifull, comely of face,
of gentilitie, of comely personage, and a good
housewife: but onely, to her that is vertuous,
honest of life, temperate, and aduised in her
speech.

3. The last point is, that the husband loue, The third
cherish, and nourish his wife, even as his owne point.
body, and as Christ loued his Church, and gaue
himselfe for it, to sanctifie it. And this point is
mainely proued by the Apostle *Paul*, as is suf-
ficiently declared in the second point.

There are few husbands or wiues, that know
truth how they should loue one the other. If
a man loue his wife onely for these respects, be-
cause shee is rich, beautifull, noble, or because
she contenteth and pleaseeth him, after the sen-
sual appetite of the flesh, and for such like
causes; that is no true loue before God: for
such loue may be among harlots and whores,
and among brute beasts. But a Christian hus-
band must loue his wife, chiefly because she is
his sister in the profession of the sound and
Christian religion, and so an inheritour with
him of the kingdome of heauen. And he must
loue her for her vertues, as for her shame-
fastnesse, modestie, chastitie, diligence, patience,
faithfulnesse, temperance, secrecie, obedience,
and such like Christian qualities and graces of
God: yea, although shee be but hard fauoured,
and of poore parentage.

But as we would that the man when hee
loueth,

Cant. 4. 9. 10.

1. Cor. 9. 5.

1. Pet. 3. 7.

loueth, should remember his superiority, some would that when he ruleth, he neither forgets loue, nor to temper his loue with grauitie, but when he doth think himselfe to be the head of the soule, and the woman (as it were) the body, and the body, he ought in like manner to remember, that she is his fellow, and companion of his goods and labours, and that their children be common betweene them, bone of the bone, and flesh of the flesh of man. And thus they shall be in wedlocke a certaine sweet and pleasant conuersation, without the which it is not marriage, but a prison, a hatred, and a perpetual torment of the mind. So that the husband must let his wife perceiue and know, that for his good opinion that he hath of her, he doth loue her simply, and faithfully, and not for any other tie or pleasure. For who so doth not perceive that he is beloued for his owne sake, will lightly doe the same to another: for the one that is loued, loueth againe.

If many or nobilitie could perceiue and understand that they were beloued, they would not have any feeling at all of loue, requiting with loue: but when the soule is loued, it loves much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horses, that doth vse to ride and to pace them, doth handle a rough and sturdie colt with all craft, rigour, and fiercenes that may be: but with the colt that is more tractable, he taketh not so great paine.

sharp and shrewd wife must be pleased and mitigated with loue, and ruled with authority: and the more gently thou doest vse and shew thy selfe vnto her that is meeke and honest, the more benigne and meeke thou shalt finde her. But she that is noble, and of a stout minde and stomacke, the lesse thou doest looke to be honoured, the more shee will obey and honour thee. But yet the wise husband shall neuer set himselfe so farre in loue, that he forget that he is a man, the ruler and gouernour of the house, and of his wife, and that he is set (as it were) in a Station to watch, and diligently to take heed what is done in his house, and to see who goeth out and in. And although the husband by Gods ordinance, be the head ouer his wife, yet hee may not abuse or despise her, but most louingly defend and keepe her from all iniuries, and all euils, as his owne bodie. For like as the head seeth and heareth for the whole bodie, ruleth and guideth the bodie, and giueth it strength of life: or as Christ doth defend, teach and preserue his Church, and is the Sauour, comfort, eye, heart, wisdom, and guide thereof: euen so must the husband be head vnto his wife in like manner, to shew her like kindnes, and after the same fashion to guide her, and rule her with discretion, for her good and preservation, and not with force & wilfulnesse to intreat her, but to be her defender, instructor, teacher, and comfort. So that when the husband hath obtained,

1. Cor. 11. 3.
Ephes. 5. 23.

Ephes. 5. 18. 29.

1. Sam. 18.

obtained, that his wife doth truly and truly
 loue him, there shal then need neither precept
 nor lawes: for loue shall teach her more things
 and more effectually, then all the precepts of
 the Philosophers. He ought therefore to honour
 and more force himselfe, that his wife
 loue him, then that shee may feare him. When
 his wife shall offend or displease him, hee
 not hate her, or quarrell with her, but patiently
 and mildly admonish her: *For no man
 hated (saith the Apostle) his owne body,
 cherisheth it, and maketh much of it.* So that
 that loueth his wife, loueth himselfe: for that
 by hee enjoyeth peace and comfort, and he
 to himselfe in all his affaires: therefore in the
 same verse, *Paul* counselleth husbands to
 their wiues, as their bodies. And after in the
 verse, as though it were too little to loue
 as their bodies, hee saith: *Let euery one
 his wife as himselfe:* that is, as his body
 soule too. For if God commanded men to
 their neighbours as themselves, much more
 they bound to loue their wiues as themselves,
 which are their next neighbours. As *Eliezer*
 did not loue his wife lesse for her barrennesse
 but said: *Am not I better vnto thee then ten
 fornes?* as though hee fauoured her more,
 that which she thought her selfe despised: So
 good husband will not take occasion to
 his wife lesse for her infirmities, but comfort
 more for them, as this man did, that shee may
 beare

of Household Government.

beare with his infirmities too. And so the one *Gal. 6. 2.*
helping to beare the others burthen, they shall
the better fulfill the law of Christ. For as in a
citie, there is nothing more vnequall then that
euerie man should belike equall: so it is not
conuenient, that in one house euerie man should
be like and equall together. There is no equa-
litie in that citie, where the private man is equal
with the Magistrate, the people with the Se-
nate, or the seruant with the master, but rather
a confusion of all offices and authoritie.

The husband and the wife are Lords of the
house: for vnto them the Lord said, *Be ye Lords Gen. 1. 28.*
ouer the fish of the sea, and ouer the fowle of the
heauen, and ouer euerie beast that moueth vpon
the earth. And the selfe same Creator said, *that*
the woman should be a helpe vnto the man. Gen. 2. 18.
Therefore the husband without any exception,
is master ouer all the house, & hath more to do
in his house with his owne domesticall affaires,
then the magistrate. The wife is ruler ouer all o-
ther things, but yet vnder her husband. There
are certaine things in the house, that only do ap-
pertaine to the authoritie of the husband, wher-
with it were a reproach for the wife, without
the consent of her husband, to meddle: as to
receiue strangers, or to marrie her daughter.
But there are other things, in the which the hus-
band giueth ouer his right vnto his wife: as to
rule and gouerne her maidens: to see to those
things that belong vnto the kitchin, and to
huswiferie,

huswiferie, and to their house-hold stuffe. Other meane things, as to buy and sell certaine necessarie things, may be ordered after the wisdom, and fidelity of the woman. It cannot wel be rehearsed, how many vtilities & profits the mutuall concord and loue of man and wife doth bring to great things, both at home and abroad, nor how many losses and incommodities doe grow of the dissention and discord betweene them. For the household, when the master and their mistresse, or dame, are at debate, can no otherwise be in quiet, and at rest, then a citie, whose Rulers agree not, but which it seeth them in concord and quietnesse, then reioyceth, trusting that they will be euen for to them, as it perceiueth them to be among themselves. Wherein surely, they are not deceived, for if the man & his wife doe lovingly and gently support and intreate one another, they learne not to disdain, or for euery light fault to be angrie with their seruant, or yet for a household wordes, to be vexed or angrie with the other, but they set aside all hastie and cruell wordes and correction, with all other things, that issue and proceed of a disdainful and a furious minde. And the seruants are not onely merrie therefore, but also they doe their seruice the more obediently and cheerefully, shewing reuerence vnto the authority that proceedeth and increaseth of quietnesse and concord. For the husband doth defend his wife

estimation,

estimation, with loue and benenolence : and the wife her husband, with honour and obedience. So that vnitie and concord, causeth them to be accounted wise, honest, and vertuous, and they must needes be good, seeing they haue loued so long together. But there can be no long amitie or friendship, but betweene those that are good, who doe suffer and deuour vp those things, for the which other men leaue and forsake amitie, and breake off charitie. Neither doth there grow of any other thing, so great reuerence and honour, as of the opinion and estimation of another mans goodnesse and wisdom: the which reuerence, is not onely honoured within the doores, but also shineth and extendeth it selfe into the citie ; so that hee is taken for an honest man, and accounted to be loving and gentle, seeing that he loueth his wife so constantly, and also he is reputed for a wise man, considering that he can so moderately handle so difficult and hard matters ; and he is reckoned worthie to rule a common-wealth, that with such wisdom, discretion, and iudgement, doth rule and gouerne his owne house ; and that he may easily conserue and keepe his Citizens in peace and concord, that hath so well established the same in his owne house and familie. And one the other side, none will think or beleue, that hee is able to be a ruler, or to keep peace & quietnesse in the towne or Citie, who cannot liue peaceably in his owne house, where

where he is not onely a ruler, but as it were a little King, and Lord of all. And in matters of all debate and discord, the man is more to be blamed, then is the woman, because that being the chiefe Ruler and head, doth not purge and remedie her of that vice, the which increased that discord, or else patiently beare and suffer the same. For the blame of all discord is commonly laid on him that is chiefe, because he would not moderate nor stay the thing to come to such a strife and discord, or else because he was not able to doe it. In the first, there appeareth manifest malice, in the second, impotence and weakenes, the which ought to be from him that is esteemed to be most worthy and appointed to rule and governe others. And thus hee commeth into hatred, for as much as he hath left off to do his dutie and office, the necessitie required it. That husband that loveth not his wife after that he hath enjoyed her a season, but doth wake feeble and cold, (which is a thing most vsuall and ordinarie with men) are kindled with bodily lust and lecherie, like a very beast, and no man, hauing no reason, is drawne to those deeds, through the motion of his senses, which, after the heat is a little past, will cleane change their opinion.

The causes
why the husband
and should
love his wife.

Also there are other occasions, that should moue the husband to extend this love to his wife, in case he be not duller then a stone. And for that his wife hath suffered so great trauell and labour,

bour, that shee hath borne and brought him
with children, the heires of his name and sub-
stance, and the vpholders of his familie: and
that she hath forsaken her fathers goods and
things to follow him, & to suffer with him both
good and euill: and that she setting her whole
heart now vpon him, knoweth no other father,
nor yet any of all her kin. What one thing shall
the husband doe, if these and others cannot doe it? who so
shall then obey nature, humanitie and wise-
dom, shall euerie day loue his wife more and
more. And the better he knoweth her the more
he will trust her, and so open and disclose his
heart, and shew her greater signes and tokens
of loue and beneuolence, manifesting that to
be borne and nourished, through the experi-
ence of her vertue, and through hope to be con-
fided and kept, that in time to come she may
like her selfe, and stroue to ouercome her-
selfe with vertue. As the husband ought to
loue his wife tenderly, so from her as from a
treasure, he must extend his loue also vnto her
parents and kinsfolks, to the end that they may
know and perceiue, how greatly their
husband doth aide and helpe them, and that she
in like manner may vnderstand, that his bene-
uolence and loue to her is such, that it redound-
eth among her friends and parents, & of this
she shall receiue no little profit at home. And
seeing hee loueth his wiues kinsmen for her
sake, how much more ought he then to loue her

The husband
must loue his
wiues kins-
folkes.

M

children,

children, that she in like case may loue, he haue any: And thus the one seeing the mutuall loue of the other, they shall knit and couple themselves in good and stedfast loue to their liues end. The duties which are to be performed of the husband and the wife, either pertaining to pietie and godlinesse, else mutuall seuerall duties concerning the parties themselves.

1. The first common dutie is prayer, that they pray together by themselves. For as they are to pray with others in their families, in things which concerne their house-holds, there are certaine things, which belonging to themselves, are not to be mentioned in their families, but priuately, as namely, for a godly steritie, and that in the birth the children be comely, and not monstrous in comming like monsters, which might be a grieue to them or an occasion that the wicked should speak euill of the Gospel, &c. And further, they are to pray, that they may haue comfort in them in their well carriage and good labour: as likewise for their house-hold, and for other affaires, which they cannot so comfortably pray for, in their publike families. *Isaack* and *Rebecca*, besides the prayers in their house which they vsed with *Abraham*, they did also pray together priuately: as *Genesis* 26. it is said, *Isaack* prayed before his wife: for these words signifie, that they might haue children.

2. A second dutie of pietie is, that they admonish one another. As the husband is to admonish the wife, and also to teach her, so the wife is to admonish the husband; and in her place admonishing, bringing sufficient reason to be heard. For even as the Master is to counsell the servant, and likewise to heare the good counsel of his servant, as *Naaman. 2. King. 13. 14.* heard his servant, which counselled him to wash in *Iorden*, according to the saying of the Prophet: so in like manner, the husbands wife is to counsell, and to admonish his wife: so as when he faileth in dutie, he is to heare her good counsell and admonition, either concerning heavenly matters, or earthly affaires: notwithstanding considering her estate & condition vnder him, & in humilitie confessing of selfe to be the weaker vessell. *1. Pet. 3. 7.*

Their mutuall and severall duties pertaining to themselves, are: First, the holy familiaritie which ought to be betwixt man & wife: where they haue a more familiar vsage one of another, and do more familiarly behaue themselves in a comely sort one to another, then any other vnder whatsoeuer: in regard whereof *Abime- Gen. 26. 3. 9.* king of *Gerar* (after that *Isaack* had said to *Rebecca* his wife, *she is my sister*) seeing *Isaack* playing & sporting with her familiarly (knowing that familiaritie which ought to be betwixt the husband and the wife, and knowing that *Isaack* was a godly religious man, and

therefore would not vse that kind of familiarity with any other woman, saue to his wife, as is discerned thereby, and concluded certainly, that she was his wife, howsoever hee had desired her before: Noting, that a woman is not to be familiar after that sort with any other man, but with her husband, and contrary, that the husband ought not to vse this familiaritie with any other woman, which hee doth with his wife. And therefore Pro. 5. 19. we see that the wife should be to him, as the louing Hind: namely, delectable, full, & one in whom he may delight: that as the Hart delighteth in the Hind: so the wife should be a delight vnto her husband: and so in like manner, she ought to take delight in him.

2. Againe, there is another mutual duty pertaining to themselves: to witte, that of coniunction, euen in regard of their bodies, in an holy procreation of children, in respect whereof the Apostle saith, the husband should haue power ouer his owne bodie, but the wife should be as himselfe, &c. Onely when it is with the wife (as in the case of mon to women Ezech. 18. 6.) or that she is sicke of her disease, hee is not then to haue vse of her body, &c.

Such as doe aspire and purpose to enter into the holy estate of Matrimonie, are to begin in prayer and holinesse to God. And when they are attained to that estate, ought to vse the bond of marriage, as an holy ordinance of God, for all godlinesse and puritie, for a remedie against

1. Cor. 7. 4.

Duties common both to the husband and the wife.

1. Cor. 7. 2.

the weakenesse of the flesh, and not for the
provocation and lust to intemperancie.

True it is, that honestie of marriage ground-
ed vpon Gods ordinance, doth couer the
name of incontinencie : yet not so, as that
marriedfolkes should defile and pollute that
by estate, by admitting all things, but that
they should so vse it, as there might be no ex-
cess in dissolutenesse, neither any intemperan-
cie contrarie to the holinesse thereof : so that to
vse it in lasciuious excesse, is fornication.

When God created the woman, he said: *It is Gen. 1. 18.*
good that man should be alone, I will make
her a helpe meete for him. But whatsoeuer is
of the woman, that she should be a helpe
to the man, must also be put in practise, and
exercised by the husband toward his wife, ac-
cording to the doctrine of the Apostle Saint
Paul, 1. Cor. 7. whether in auoyding fornication,
whether in procuring generation, and the
education and bringing vp of children, whe-
ther in maintayning a familie, or for the ser-
vice of God, and saluation of soules.

Hereby it euidently appeareth, that the du-
tie common both to the husband and wife
porteth, that the one should ayde and helpe
the other.

First, that they may leade their liues in cha-
stie and holinesse. Next, to auoid fornication,
that the dutie of the husband and the wife,
consisteth in this, that they liue together in all

Chastitie and purenes, and that they take heed, and beware of breaking the bond, not infringing, and violating the faith of marriage by fornication or adulterie, which is a detestable sinne in the sight both of God and man. If such as wanting the remedie of marriage, committing fornication do incurre an other wortheie euelllasting damnation, what shall those deserue, who hauing a remedie for their infirmitie, doe nevertheless ouerflow in adulterie? yet is it not inough, onely to abstaine from this abomination, vnlesse wee also beare from euery thing, that may seeme to tend thereunto, or to containe any beginning of apparance, allurement, or occasion of it.

First, because, that by the law, all this is forbidden, euen in these expresse words: *Thou shalt not commit adulterie.* For the word adulterie, comprehendeth al prouocations, gestures, speeches: yea, euen vnchast looks. And therefore saith Iesus Christ, *He that looketh upon other mans wife to lust after her, hath committed adulterie with her in his heart.* Let vs therefore that wee preuent all occasions of ielousie, most dangerous disease, & of great difficultie of cure. For where either the husband or the wife is tainted with ielousie, they beleue euery word that they heare spoken touching their wife, as a passion, albeit it beare no apparance of it. And therefore Christian husbands and wives must so beare themselves, that they incurre

Leuit. 24. 14.

Mat. 5. 28.

reputation of euill:but rather they ought to pra-
 ise this,as well to auoid occasion of offence,
 for feare, lest icalousie should conuert mar-
 riage into a most miserable & wretched estate.

The care and burthen to maintaine their fa-
 milie is common to them both : yet so, as pro-
 perly the husband is to get it, and to bring it in,
 and the wife to order and dispose it. Howbeit
 the dutie of the wife, or of the husband, doth
 not so exempt either of them, but that she also
 according to her abilitie and power, must help
 her husband to get it, and he likewise in his dis-
 cretion, direct her in the dispensation thereof.
*He that doth not orderly gouerne his house, shall
 be like the winde.* (saith Salomon) And order
 consisteth in this, that the husband follow his
 businesse, traffique, or calling, without any mo-
 lestation of the wife, who ought not to meddle
 or controle him therein, but with great discre-
 tion and gentlenesse, as also the husband is not
 to deale, but soberly & in great discretion with
 affaires that are proper to the wife. The man
 iealous of his authoritie and reputation, and
 the woman inclined to respect her selfe to be
 despised. Wherefore, as the husband cannot
 well abide that his wife should shew her selfe
 more skilful and wise in his businesse then him-
 selfe: so cannot the wife suffer that her husband
 should despise and account her a foole, by
 meddling with her small household affaires.

As the dutie therefore of the husband and

wife, consisteth in looking to that which is foresaid, to the end their marriage may be quiet, and themselves live together in loue: and an idle and vnthrifitie husband, and a proud and slouthfull wife, are two ready wayes to destruction. The husband that hath such a wife casteth his labours into a bottomlesse sea: and the wife that is matched with such a husband, draweth a Cart heauie laden through a sandie way without a horse.

Such a husband, especially, if idlenesse lead him to loue and haunt Ale-houses & Tavernes, is cruell to his wife and children: and such a wife confoundeth her husband, and bringeth reproch and pouertie to her whole familie. The remedie for the husband that hath such a wife is patience, with discreet admonition and prayer to God: as also the helpe for the wife that hath such a husband, is tolleration, gentle exhortation, and cheerefull and louing entertainment of her husband, whereby to induce him willingly to keepe home.

They are also to be mutuall helpers, each other in matters concerning their own salvation and the seruice of God. First, if one of them be faith the Apostle be an vnbeleeuer, the other must labour to draw his partie to the knowledge of the trueth. Saint Paul exhorting husband and wife, of contrarie religions, not to part, but to dwell together, addeth a notable reason, saying: *What knowest thou, O man,*

whether thou shalt saue thy wife: or thou O woman, whether thou shalt saue thy husband? therein declaring th at the faithfull person in dutie is to labour and indeuour to winne his partie to the knowledge of the trueth, and so to saue her.

Saint Peter exhorteth wiues to be subiect to their husbands, albeit vnbeleeuers, and such as obey not the word: that so without speech, by their holy and vertuous conuersation, they may winne them.

Secondly, if both be beleeuers, their dutie is, to confirme and strengthen each other in the time of persecution, that they constantly follow Iesus Christ. They are also each to help and comfort other, if either of them happen to fall into any fault or sinne. They ought also each to perswade other to charitie, to relieue the poore, diligently to frequent Sermons, to vse praiers and supplications, and praise & thanksgiuing to the Lord, to comfort each other in the time of afflictions, to be short, either to exhort other; to walke in the feare of God, and in all duties and exercises bebecoming the children of God. In this manner did that holy woman *Elizew* Hostesse, exhort her husband to prepare a chamber, for the Prophet to lodge in. Saint *Paul* also saith, that women desirous to learne, should question with their husbands at home. Whereby he sheweth, that the husband ought to be so instructed, as that he may be readie to instruct his wife at home.

And

And therefore the husband (after the example of the Bee) should euery where gather euery good instruction, that he might be able to impart it to his wife, and by hauing communication, acquaint her therewith.

There are other duties, which be common both to the husband and the wife, as among the rest, such as proceed of the vnion and conjunction of marriage, whereof it is said, *They are one flesh*: Genes. 2. 24. Math. 19. 5. And of this vnion, proceedeth the mutuall loue betwixt them. *For no man* (saith the Apostle) *letheth his owne flesh, but loueth and cherisheth it*. But for as much as the foundation of this mutuall loue, is the vnitie of marriage, whereby the husband and the wife are made one flesh, the husband as the head, the wife as the bodie it followeth, that this loue must be stedfast, not variable, and that the vnion of marriage continue notwithstanding, whatsoeuer befall either the husband or the wife. Notwithstanding whatsoeuer complexions, (we say) naturall and infirmities may appeare, whatsoeuer sickness, losse of goods, iniuries, griefes or other inconueniences that may arise, yet so long as the foundation of loue, that is the vnion of marriage doth continue, so long must loue and affection remaine. God commandeth vs, to loue our neighbours as our selues, because they be of our flesh. Albeit therefore, that he contemne, hate, offend, or wrong vs: albeit hee be our enemy

Ephes. 5. 15.

Titus. 2. 5.

Math. 5. 44.

emie, and in respect of himselfe, deserueth not that we should loue him, yet because hee is of our flesh, the foundation of loue remaineth, we must loue him. How much rather ought they to put this in practise, who by the bond of marriage, are made one flesh? The rather, because the vnion betweene man and wife, is without comparison more strait and bindeth them each to loue other much more, then the coniunction, whereby man is vnited vnto his neighbour.

But this is the mischiefe, that in many, their loue is not grounded vpon the vnion of marriage but vpon beautie, riches, and other carnall and worldly considerations, subiect to change, alteration and losse.

This corruption that respecteth beautie, is olde, and noted to be among the causes of the flood. *The sonnes of God (saith Moses) seeing the daughters of men were faire, lusted after them, and tooke them in marriage.* Gen. 6. 2. But indeed, it is money that maketh loue, and riches ingender affection, witnesse the experience of our daies. Yet such loue, resembleth onely a fire of straw, which is but a blaze, and is soone out, vnlesse it be continued with great wood, or other like substance. Loue growing of beauty, riches, lust, or any other like slight, vncertaine, and fraile grounds, is soone lost and vanished, vnlesse it be maintained with the consideration of this vnion, of two in one flesh, and the
vertues

vertues thereto adioyned: and therefore euerie man thinke vpon this vnion in marriage, that he may enioy, nourish, and continue the loue that therof proceedeth, the rather because such loue is the nurse of concord, that maketh marriage happie, as contrariwise, the want of this loue, is the fountaine of strife, quarrelling, debate, and other like afflictions, that conuert the paradise of marriage into a hell. For dissension betweene man and wife, is the trouble and ouerthrow of the house-hold.

They that will auoide such strife, must therefore loue each other: and especially, they must haue care hereof, when they are first married. For as a vessell made of two peeces, & glewed together, may at the first be easily broken, but in time groweth strong: so is it also with two persons that are glewed or ioyned together by the bond of marriage.

This loue, the mother of peace, will ingender a care and dutie, each to support other, and so to practise the same, which Saint Paul requireth in all beleeuers; that is, *To be gentle one to another, friendly, and each to forgive other, as God hath forgiven vs through Christ.* Let the husband think, that he hath married a daughter of *Adam*, and all her infirmities: and likewise let the woman thinke, that she hath not married an Angell, but a child of *Adam*, with his corruption. And so let them both resolve to beare that, that cannot be soone amend. Let not the

bodie

bodie complaine of the head, albeit it haue but one eye, neither the head of the body, albeit it be crooked or mishapen. Such defaults doe neuer break vnion and loue betweene the head and the bodie: neither must the infirmities of the husband or the wife, infringe the loue that proceedeth of the vnion and coniunction of mariage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The Bell hath a loud sound, and therefore he that will not heare it must beware how he pulleth the rope and shake it: so if the one will begin to chide without a cause, let the other be either deafe and so not heare it, or dumbe, and so make no answer. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from dissention. Whereby is meant, that the wife must winke at many infirmities of her husband, as if shee saw them not, and the husband put vp many shrewde speeches of his wife, as if hee heard them not. Neither can it be any reproach to the husband and wife, so stedfastly vnited, to praetise this dutie, considering that *David* protesteth, that he vsed the like patience and discretion among his enemies: *They that seeke after my life lay snares, and they that goe about to doe me euill,* *Psal. 38. 12.* *talke wicked things, and imagine deceit continually: But I as a deafe man, heard not: and am as a dumbe man which openeth not his mouth. Thus*

I am as a man that heareth not, and in whose mouth are no reproofes.

Math. 19. 5.

Ephes. 5. 31.

This vnion betweene man and wife doth also engender that dutie which the holy Ghost noteth, saying : *For this cause shall a man leaue his father and mother, and cleaue to his wife. And also the wife in the like respect is bound to the like dutie toward her husband.* Not that marriage exempteth any from their due honour and obedience to parents, but to declare that the vnion betweene man and wife, is greater, then betweene the children and the parents. And indeede, the true loue of the husband to the wife, and of the wife to the husband, smounteth all loue of children to their parents.

The husband and the wife, haue their secret counsels and communication of matters concerning their profit and commoditie. The wife is more obedient to her husband, and the husband more desirous to please his wife, then their parents : yea, and at length it falleth out, that they depart from their parents, to keepe house by themselves. And this plainly appeared in *Lea* and *Rachel*, being sisters, and two wiues of *Iacob*. For *Iacob* grieved at the wrong offered him by their father *Laban*, boldly made his moane to them.

Gen. 31. 4. 5. &c.

Whereupon they also complaining of their father, agreed with *Iacob*, and consented together, to leaue their father, and to follow their husband *Iacob*. Herein likewise consisteth another

other dutie of the husband to the wife, and of the wife to the husband: namely, that they shew no greater secrecie or communication of their household affaires to their parents, then mutually each to other: and this rule is especially to be put in practise, when there groweth any discontent betweene themselves. For if the husband shal complaine to his parents of his wife, or the wife of her husband, such dealing might breed a most dangerous ieaousie, and consequently perhaps irreconcilable dissention and strife. But if it should grow to any complaint it were requisite, so discreetly to prosecute the matter, as that the wife should come to her husbands parents, & the husband to the wifes parents. So would all cause of ieaousie cease, and the complaint procure most assured remedie.

This loue and agreement in marriage produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer seeke, neither once thinke of diuorce. And to that end, let them remember what is written: *That which God hath ioyned together, let no man put a sunder.* Likewise, that nothing but Adulterie, may separate those that are vni-
Mat. 19. 6.
ted by marriage.

All other agreements and contracts, made by mutuall consent, may be broken and dissolved, by the like consent of both parties: but in the contract of marriage, Almighty God commeth in as a witnesse: yea, he receiueth the promise

promise of both parties, as ioyning them in that estate.

Pro. 2. 17.

And this doth *Salomon* note, where he directeth to the Harlot, that shee hath forgotten the couenant or alliance of her God. But *Malachie* speaketh more plainly, and giueth reason, why God punished such husbands as leauing their lawfull wiues tooke others: Because (saith he) the Lord hath beene witnesse between thee and the wife of thy youth, against whom thou hast transgressed, yet is she thy companion, and the wife of thy couenant. The promise therefore to God cannot be broken, but onely by his authoritie.

Mal. 2. 14.

In the daies of *Moses*, husbands were easily and soone intreated to forsake their wiues, by giuing them a Bill of diuorce: yet so farre was this course from being lawfull, that contrariwise Iesus Christ saith, that it was tolerated onely in respect of the hardnesse of husbands hearts, who otherwise would haue vent their wiues, and intreated them cruelly.

Math. 19. 8.

And this libell containing the cause of diuorce, and putting away of the woman, did iustifie her, and condemne the man. For seeing it was neuer giuen in case of adulterie, (which was punished with death) all other causes alleged in the libell, tended to iustifie the woman, and declare that she was wrongfully diuorced, and so condemned the husband, as one that contraried the first institution of marriage, wherein

Leuit. 20. 10.

John. 8. 5.

whereto, Iesus Christ condemning this corruption, doth returne them, saying, *It was not so from the beginning : and therefore, whosoever shall put away his wife, except it be for whoredome, and marrieth another, committeth adulterie : and whosoever marrieth her which is deuorced doth commit adulterie with her.* So straight is the bond of marriage. Mat. 19. 8.

Hereof it followeth, that notwithstanding, whatsoeuer difficulties that may rise betweene the husband and the wife, whether it be long, tedious, and incurable sicknesse of either partie: whether naturall and contrarie humours that breede debate, wrangling, or strife, about household affaires: whether it be any vice, as if the husband be a drunkard, or the wife a slothfull, idle, or vnthrifitie huswife: whether either partie forsake the truth, and profession of religion, and doe fall to idolatrie or heresie: yet still the bond of marriage remaineth stedfast, and not to be dissolued. Neither may they be separated, euen by their owne mutuall consent. For as the holy Ghost hath pronounced: *What which God hath ioyned together, let no man put asunder.* And therefore S. Paul saith: *If any brother hath a wife that beleueneth not, if he be content to dwell with him, let him not forsake her: and the woman, which hath a husband that beleueneth not, if hee can be content to dwell with him, let her not forsake him.* Also because some did suppose, that the vnbeleefe, in any of
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the parties, might breed some pollution in their marriage, and make it prophane and vnchaſt. an, he answereth no.

His reason is, *For the unbeleeuing husband sanctified by his beleeuing wife: and the unbeleuing wife, by her beleeuing husband.* And thus he proueth by affirming, that the children issuing of such a marriage be holy: that is to say, partakers of the couenant of God, and consequently accepted into the fellowship of the Church. Onely he addeth this exception: *If the unbeleeuing man depart and forsake the beleeuing wife, shee is not subiect to follow him.* And yet must this be vnderstood where such departure ariseth either vpon hatred that he becometh to the true religion that his wife professeth, or vpon a desire to vse his polluted & false religion. For therein cannot his wife follow him without danger of defiling and depriving her selfe of the profession of the truth, together with the food of her soule.

1. Cor. 7. 11.

Likewise, where Saint Paul speaking of husband and wife, both beleeuers, saith: *If the woman depart from her husband, let her remaine vnmarried, or be reconciled to her husband:* wherein therein meaneth not that it shall be lawful for the woman, because shee cannot beare the trouble-some nature of her husband, or to auoid strife and debate, to depart and liue a widdowe, but onely hee sheweth that when the husband vpon such like occasion,

put away or cast off his wife, yet is not free
at her libertie to marrie another, but must
remaine vnmarried, and labour to be reconciled.
And therefore those women which vpon
the hard dealing, or troublesome dispositions
of their husbands doe forsake them are
greatly to be reprov'd, as thereby giuing oc-
casion of great mischief and trouble, as also
are those husbands, who vpon like occasion
doe forsake their wives. For seeing nothing
may make diuorce but Adulterie, euery pur-
pose and determination to part vpon any o-
ther occasion or reason is restrained by Gods
ordnance, and the law of marriage: And for
asmuch, as it is not lawfull for vs to continue
in such separation, the whole course of our liues:
neither is it lawfull so to abide at all, either so
much as enter thereinto: if therefore, vpon
such occasion the husband forsake his wife,
or the wife her husband, rather then to con-
tinue the mischief begunne, let them returne
together againe, and thinke, that the shortest
way doeleast hurt.

Obiection.

If they alleadge their intreatie, in their opi-
nion, intollerable, and their nature so contra-
dictory, that they cannot liue without strife and de-
bate: also, that being asunder, and quiet in
conscience, free from trouble, they may the
better apply themselves, and employ their
time in prayer: the answer is, that such infir-
mities must not dissolue, or breake the bond

Answer.

of marriage, and their duties to liue together: but let them thinke that **G O D** hath called them to the exercise of patience, which vpon heartie prayer hee will graunt to them: let them labour, each to beare with other, that they may liue in peace, and continually pray to **G O D** to giue them grace so to doe: let them remember, that the diuell transformeth himselfe into an Angell of light, when by propounding a dutie to liue in quiet, and consequently a meane to pray vnto **G O D** for the compassing thereof, hee induceth them to gain-say Gods prohibition, and able to seperate that which God hath ioyned together. For as the coniunction cometh of God, so the separation and diuorce proceedeth from the diuell.

If they reply, that by living a sunder, so that they marrie not againe, they breake not the bond of marriage, let them remember, that marriage being ordained for a remedie against fornication, for the generation and bringing up of children, and also for a help each to other in mutuall societie, and inseparable communion of life, yet doth there appeare no token or effect of marriage in those that liue a sunder, albeit they marrie not againe.

So that the benefite of marriage consisteth not onely in the procreation of children, but also in the naturall societie of the two diuers sexes. Otherwise it could not be said, that

therewere any marriage betweene two old folket.

This vnion of marriage, yet teacheth vs another dutie, common both to the man and to the wife, which is, that their goods be common betweene them. That common-wealth may in some sort be said to be happie, where they haue no vse of these words : *Mine, and thine* : but in marriage especially they ought not to be heard. If the wife haue brought most goods in marriage, the marriage once consummate and made, her part is gone, and they are gone, and they are made common : as also are the debts, whether hers, or her husbands. And therefore can neither of them say : this is mine, but this is ours. When a woman hath brought great goods, yet may shee not say, I will doe with mine owne what I list : for she her selfe, is not her owne, but her husbands.

The husband, as the head and chiefe guide of the familie, must haue the custodie and chiefe government of the goods in the house : but may he discharge himselfe of the whole, or part, as himselfe shall thinke meet and convenient.

Yet let him remember, that hee intreat her not as a seruant, by giuing her money as it were in mistrust, or with condition to returne him a particular account : for the husbands mistrust which many times prouoke the woman, and her vaine expence breedeth mistrust in

the husband. But the faithfull and discreet employment, and good vsage of the wife, and her husbands confidence in her, will procure that the goods be common to both, so each alike shall vnder take the custodie & employment of the same. Hereunto, for a conclusion of this point, wee will yet adde two duties, common both to the husband, and the wife.

The first, that they daily pray to God to giue them grace to liue together in peace and loue, and that each may be a help to others saluation. Let all such as desire to enioy such felicitie, vnderstand, that they must daily pray to GOD for the obtaining thereof. And let those that liue in strife and debate examine themselves, whether they haue no cause to repute their miserable estate, to their neglect of this dutie.

1. Cor. 7. 29.

The second, consisteth in the practise of the same: which, Saint Paul teacheth, saying, *Let those that be married, be as if they were unmarried.* But how? by so enioying the comunitie and contentation of marriage, that the benefit of their coniunction, breede no diuorce betweene God and them: likewise that thereby they be not hindered or slacke in any dutie toward God and their neighbours: as also that no affliction depending or proceeding of marriage withhould them, or force them to resolue any thing contrary to the vnion of marriage, and the

Christ

Christian profession that they be the children of God.

The particular duties of the husband toward the wife, are : first, to protect her, to haue regard and care ouer her, &c. Ruth. 3.9. Secondly, that hee vnfaignedly loue her, out of which fountaine springeth this dutie, that hee must beare with her infirmities, and not by and by, to enter into bitternesse and wrath : Colos. 3.16. To the same end Saint Peter exhorting husbands to behaue themselves discreetly, and with knowledge and wisdom toward their wiues, hee requireth of them two things. 1. Pet. 3.7.

First, that they neuer say nor doe any thing, that may iustly offend their wiues ; as some there be, who being prodigall, great spenders, or idle and slacke in their businesse, doe cause their wiues and children to languish in pouertie : others, who haunting Tauernes, Ale-houses, and Gaming, doe consume and waste that which should maintaine their familie : others, who comming home drunke, doe beat and vexe their wiues, and at it were, drive them into despaire : others, who by vile and bitter speeches, by threatnings, and other vnchristian actions, vnworthy a husband, do prouoke their wiues, and so stirre vp such strife and debate, as doe conuert the comfort of marriage into an hell. Seeing therefore, that the husband in head, hee ought in such wisdom, reason,

and discretion to beare himselfe, that he give his wife no iust occasion of offence or promotion: yea, he must remember that if the head be drunke, the whole bodie is in danger of weake government, euen of lying in the mire.

Secondly, that albeit the wife should minister iust cause of grieft and displeasure, yet that the husband should not thereof take occasion against his wiues infirmities, or enter into bitterness, tauntes, or disquietnesse: but discretely, and patiently beare with her, that so they may quietly, and louingly liue together.

The hurt or weakenesse of any one member of the bodie prouoketh not the head to wrath or bitterness: but rather to compassion, and an inclination to help it. And indeede, whereas God hauing created woman the weaker vessell, as *S. Peter* noteth, & did so ioyne her to man, it was not to the end, that hee liuing with so fraile a vessell should bruise or breake it, but that by gentle and discreet managing he should quietly enjoy the helpe that God hath giuen him.

Let him therefore, after the counsell of *S. Peter*, so respect her, as one, who albeit she be weake, is neuerthelesse a profitable vessell for him. Moreouer, let him loue and honour her, as one, whom notwithstanding the frailty of her sexe, God hath so honoured, and whom *Christ* so loued, that being together with man

1. Pet. 3. 7.
Gen. 2. 18.

redeemed

redeemed with his blood; she is, together with
her husband, co-heire of life euerlasting.

A chrystall Glasse, is a precious and profita-
ble vessell, yet brittle: so is the married woman.
For albeit she be brittle, yet is she profitable to
her husband, and precious in the sight of God,
as a child of God, and member of Christ. As
therefore a man doth more carefully take heed
of breaking such a glasse, then some earthen or
stone vessell, the one being more base, and the
other more strong: so likewise should the hus-
band haue such regard of the frailetie of his
wife, that he may beare with her, and intreate
her with gentlenesse and discretion, that he may
make her, as a precious and profitable vessell, to
his comfort and ioy. And in as much as prai-
ser is an excellent seruice, that God requireth of
us, and the readie meanes to purchase his bless-
ing, let the husband discretely beare with his
wife, least otherwise through their strife and
contention, their praiers (as Saint Peter saith)
be letted and interrupted. Pet. 3. 7.

Yet must wee not say, but the husband
may and ought to tell his wife of her in-
firmities, that shee may amend. But here wee
come to enter into consideration of sundrie
things.

First, he is especially to reprove her offen-
ces against God: As when *Raechell* said vnto
Laban: *Giue me children or else I die*: he repro-
ved her of importunitie, saying: *Am I in Gods*
stead,

Gen. 30. 1.

steed, who hath withholden from thee the fruit of
 they wombe? Also when Iobs wife said to her
 husband: Doeſt thou abide in thy integritie? Cuius
 God and die: he wiſely reprov'd ſuch a wicked
 ſpeech, ſaying: Thou ſpeakeſt as an unwiſe
 man, What? ſhall we receive good at the hand of
 God, and not receive euill?

I. Sam. I.

Secondly, that it be with gentleneſſe and
 testimony of good will: as Elkanah dealt with
 his wife Hanna, when ſhe mourned becauſe ſhe
 had no children. And indeed it is meete, that
 the husband ſhould reprove his wife lovingly,
 rather by perſwaſion, then by force. For
 in a great ſtormie winde, a man lappeth in
 cloake about him, and holdeth it faſt for feare
 of looſing it, but when the wind is downe and
 the weather calme hee letteth it hang caſie
 ſo, when husbands will (as it were) perſe-
 wrest away their wiues infirmities, many of
 them will obſtinately reſiſt; yet contrarie-
 by ſweet wordes and loving exhortation
 they might be wonne voluntarily to amend
 them.

Gen. 16.

Thirdly, the husband muſt ſeek diligent-
 ly to remove the occaſion and ſtone which
 at his wife ſtumbleth, and taketh occaſion
 of grieve. So when Sarah was moued againſt
 Abraham, becauſe of Agar, and obiected
 vnto him, albeit wrongfully, that hee was
 the cauſe that ſhee contemned her: becauſe
 with his wife, hee removed the cauſe of the
 contention.

contention, in suffering her to turne *Agar* out of doores.

He must also take heed, that he himselfe be not tainted with the same vice, which hee reproveth in his wife, least shee stop his mouth with the reproach of the same fault: but rather by giving her example by the contrarie vertue, let her be induced and led to follow him. In reproving the wife, the husband must alwaies use such discretion that shee be not brought into contempt: and therefore it should never be done in the presence of moe then themselves. For as it is meere folly for a husband to praise and commend his wife in companie: so it is dangerous to checke and reprove her before witnesse. For indeede thereof it cometh, that women, not being able to beare that disgrace, will reply, and so prouoke strife, and dissention in open presence, which will rebound to great reproch and offence. And therefore as the husband must not flatter his wife, so hee must not reprove her before strangers. A wise husband, and one that seeketh to liue in quiet with his wife, must obserue these three rules: Often to admonish: Seldome to reprove: And neuer to smite her.

Let the husband also remember, that the infirmities of his wife, must be either taken away, or borne withall. So that he that can take them quite away, maketh his wife farre more commodious and fit for his purpose: and hee that

that can beare with them, maketh himselfe better, and more vertuons.

The husband is also to vnderstand, that God created the woman, not the head, and so equall in authoritie with her husband: so that he created her not of *Adams* foote, that she should be troden downe and despised; but he tooke her out of the rib, that she might walke ioyntly with him, vnder the conduct and gouernment of her head.

And in that respect, the husband is not to command his wife, in manner, as the Master his seruant, but as the soule doth the bodie, being conioyned in like affection & good will. For as the soule in gouerning the body, tendeth to the benefit and commoditie of the same: so ought the dominion and commandement of the husband ouer his wife, to tend to reioyce and content her.

To conclude: As God hath testified his singular goodnesse vnto man, in creating him a helper to assist him: so let him consider, in how many sorts she is to him a helper, to passe out this life in blessednesse. And let this daily looking of such a benefit received at the hands of God, induce and stirre him vp to render thanks, and to dispose himselfe to vse it well, to his owne comfort and saluation: and not to abuse it, to the destruction both of himselfe and his wife.

But if hee chaunce (as many doe) vpon troubles,

troubles, and afflictions in marriage, let him remember, that the same doth proceed, not properly from marriage, but from the corruptions of the parties married: and for his part, let him studie to amend his infirmities and faults, by amendment of life, and withall, pray to God to grant the like grace vnto his wife; to the end that the more they recover the Image of God, the more feeling they may haue of the felicitie of marriage, which *Adam* and *Eue* had enioyed, had they continued, as they were created, in the Image of God. And the particular duties of the wife to the husband, are principally these:

First, that she be a helper vnto him.

Secondly, that she be obedient vnto him, &c. These speciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly alowed of God, and much commended of all good men, so an ordinate, holy, and godly loue: so contrarywise hatred, dissention, strife, debate, vnquietnesse and frowardnes in marriage, highly displeaseth God, and much grieueth all good and godly men.

And therefore the diuell, the enemy of all vniue, concord and agreement, laboureth by all meanes he can (especiall at the first comming of the married folkes to dwell together) to sow dissention, and discord, and to cause them not so agree, but to dislike one of the other; against

against whom they must diligently watch, by
 feruent & earnest praier to God, that the devil
 preuaile not against them, by such too early
 disagreement. For as two boords, if at the first
 they be not well coupled and ioyned together,
 are neuer fastned right afterward, but if the
 first coupling and ioyning together be good,
 then can there afterward no violence drive the
 boords asunder, yea the whole boord doth
 neuer breake then the glewing of them together,
 even so the husband and wife must be very
 carefull and diligent, that their first combina-
 tion and dwelling together be louing, delecta-
 ble, and friendly, and not separated through
 spightfull contention or discord, so shall the
 whole estate of their mariage be more com-
 fortable, and prosper the better as long as they
 shall liue.

The best po-
 licie in marri-
 age, is to begin
 well.

And though there happen to arise any
 sparke of discord betwixt them, yet let them
 beware, that at the last there be not too much
 displeasure, disdain, and inconuenience kin-
 led thereby. For if at their first dwelling to-
 gether, there shall fall out such vntowardness
 and vncomely discord, then will it now
 then be breaking out. Even as it fareth with
 great wounds, and broken legges or armes,
 which seldome are so thoroughly healed but
 somtimes they haue paine at the change of the
 weather: so likewise, if married folkes behave
 themselves thus vntowardly and vncomely

the one towards the other at the first, and if iars and discord be once begun between them, the old canker of hatred will breede againe, though it be scaled afterward. Let the one therefore learne betime to be acquainted with the nature and conditions of the other, and to apply themselves according to the same, in as much as they must needs dwell together, one to enioy another, and the one to liue and die with the other, and so stedfastly and vnfainedly to loue the other that neither of them haue any thing so deare, which they cannot be content to giue and bestow one vpon the other: yea, euen their owne life, if need require.

And therefore husbands and wiues must euen at the beginning of their marriage giue their diligence, that al iniuries and offences may be auoided, for tender and soft loue is soone dissolved and broken.

So that this new loue and coniunction of the minde, must be nourished with benigne, sweet, and gentle conuersation, vntill it be so increased and fastned, that no great storme be able to dissolue or breake it. And all suspicion must be at all times, but especially at the beginning of matrimonie, eschewed and shunned, lest they should first begin to hate, or euer they begin to loue: yea, and they must beware they do not faine any suspicion, nor conceiue it of any light occasions and coniectures; for vnto such they in no wise must giue care, although there

there were some shew and great apparance of
likelihoode.

1. King. 12. 7.
3. & 6.

And this will be a good meanes to effe-
worke this : namely, if they accustome them-
selues to speake kindly, and cheerefully one
to the other. For as the ancient counsellor
of king *Salomon* gaue wise aduise and counsell
vnto *Rehoboam* king of Israel, to the end that
hee might win the loue and good liking of
the people: *Speake kindly vnto them* (said he)
and they will serue thee for euer after, which coun-
sell not being followed, great inconueni-
ence and mischiefe after befell vnto him. Euen
likewise, if the husband be desirous to procure
the loue of his wife, and to win her to God,
if the wife be desirous, and would also procure
the loue of her husband, and winne him to
God, then they must draw on one another
with sweet and gentle words of loue, speaking
kindly one to another: because *gentle words*
pacifie anger, as water quenchereth fire. But
if they shall vse taunts, or words of reproach,
despight one against another, much hurt
may ensue thereof: *for a little leaven* (saith
the scripture) *leaveneth the whole lump*. And therefore let them
giue one to the other their dutifull names and
titles, and to eschew & shun the contrarie.
For example, like as the spightfull Iewes, which
hated the Lord Iesus, would not vouchsafe to
call him his name when they talked of him, or
of him, but to shew their vtter dislike of him they

Judg. 19. 3.
Prov. 15. 1.

Gal. 5. 22.

ed to say: Is this he? or, art thou he that wilt
 do such a thing? Is not this hee? &c. Again,
 Whether will hee goe that wee shall not find him?
 they would not say, Is not this Iesus Christ? or
 the Sonne of God? but they vsed a most de-
 lightfull kind of speaking, which did bewray
 abundance of malice that was hidden in their
 hearts: Euen so it sometimes falleth out betwixt
 husband & the wife, betwixt the father and
 the sonne, betwixt the master and the seruant;
 that they could speake dutifully one to an-
 other, but contempt and disdaine, anger and
 malice will not suffer the one to affoord vnto
 the other their due names and titles, lest they
 should be put in minde of those duties, which
 those names require. Whereout Sathan suck-
 eth out small aduantage: whereas many times
 the very name of husband, or wife, father or
 sonne, master or seruant, &c. doth greatly help
 to perswade the minde, and to winne the affec-
 tion: yea, the very mentioning of these names
 doth often times leaue a print of dutie behinde
 in the conscience.

Iohn. 7. 11. 13.
 35.

Husbands must not forget this point, name-
 ly, that it is not sufficient for them to declare,
 and outwardly make a shew of a good life, in
 words and precepts onely, but also in life and
 example: so that two things are very necessarie
 for them to rule withall: to wit, wisdom, and
 example, and that they themselues fulfill the
 command that they command to be done. The life

and outward conuerſation of a man, whether it be good or euill, doth not onely perſuade but alſo conſtraine and inforce. We do ſee how mighty and auailable this or the like exhortation of a Captaine is in the time of warren battell: Oh my ſouldiers, do that yee ſhall for me doe: the which contempt of death in the Captaine, doth ſo creepe through the whole hoſt, that there is not one, be he neuer ſo ſtout and weake hearted, that doth eſteeme himſelfe for the which he perceiueth that his Captaine careth ſo little. Thus did Chriſt with his Apoſtles and Martyrs, draw the world vnto Chriſtian faith: Leuiticus 11.44. and 19.2. 20.7. & 21.8. Iohn 13.15. Phil. 3.17. 1. Thim. 1.16. 2. Theſſ. 3.9. For as they liued, ſo they ſpake, and as they ſpake, ſo they liued. Therefore if the husband would haue his wife temperate, quiet, chaſt, painefull in her calling religious, &c. then he muſt be carefull that he be not diſtempered, vnquiet, no whoremaſter, not careleſſe in his calling, nor idle, &c. So that if hee command any thing to be done, he muſt looke that he deny not to do the ſame himſelfe, and ſo ſhall his wife and familie obey the ſame, and be the more ready and willinger to doe it, being both honeſt and lawfull to be done.

Gen. 22. 11

The very name of a wife, is like the Angel which ſtayed *Abrahams* hand, when the ſtranger was coming. If *Danid* becauſe hee com-

not expresse the commoditie and comfort of
 unitie, and brotherly loue, was faine to say : *Oh*
how good and ioyfull a thing it is, for brethren to
dwell together in unitie ? then let husbands
 weigh and consider, how harsh and bitter a
 thing it is for them and their wiues to dwell to-
 gether in enmitie and strife. For the first yeere
 after marriage, God would not haue the hus-
 band go to warre with his enemies, to the end
 that he and his wife might learne to know one
 anothers conditions and qualities, and so after-
 wards liue in godly peace, and not warre one
 with another : and therefore God gaue a law
 appointed, that the new married husband
 the yeere should stay at home and settle his
 home, that he might not war and iarre after : for
 the God of peace dwelleth not in the house of
 war. As a kingdome cannot stand if it be deui-
 ded, so a house cannot stand if it be deuided : for
 fire is like fire, which leaues nothing but dust,
 smoke, and ashes, behind it. Wee reade in the
 scriptures of masters that strooke their seruants,
 neuer of any that strook his wife, but rebu-
 ked her. Lot was drunke when hee lay with his
 daughters in stead of a wife : and so is he which
 killeth his wife in stead of his seruants. The
 scripture sheweth how a bondman should be cor-
 rected : the wife is like a Iudge, which is ioy-
 ful in commision with her husband to correct
 her. Wilt thou strike one in his owne house ?
 how much more shouldst thou strike thy wife in her
 house.

Psal. 133. 1.

Deut. 24. 5.

Mat. 12. 25.

Gen. 19. 33.

Gen. 13. 8.

Prov. 12. 4.

Gen. 2. 23.

Ephes. 5. 19.

house. She is come to thee as to a Sanctuary, to defend her from hurt : and canst thou hurt her thy selfe ? Therefore *Abraham* said to *Lot*, *Are we not brethren?* that is, may brethren iarre : but they may say, are wee not one ? can one chide with himselfe ? can one fight with himselfe ? He is a bad Olte that welcomes his guest with stripes. Doth a King trample on his Crowne ? *Salomon* calleth the wife, *The crowne of her husband* : therefore he which woundeth her, woundeth his owne honour. She is a free Citizen in thine house, and hath taken the peace of the first day of her marriage, to hold thy hand till she release thee againe. *Adam* saith of his spouse, *This is flesh of my flesh: But no man* (*said Paul*) *ever hated his owne flesh*. So then, if a man aske whether he may strike his wife ? God saith nay : thou mayst not hate thy wife : for no man hateth his owne flesh : shewing, that he should not come neere blowes, but thinke his wife too much.

Some husbands are wont to say, that they will rule their wives, whatsoever they be, howsoever they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions shee shall be. True it is, that a great part of this doth rest in the husband, so that he vnderstandeth what he ought to doe, that marriage is the supreme and most excellent part of all amitie and friendship : and that it farre differeth from tyrannie.

the which doth compel men to obay. Truly it may force the bodie, but not the will, in the which all loue and amitie doth consist and stand: the which, if it be drawne and forced doth resist and bow like a palme tree to the contrarie part. And the husband may assure himselfe that there cannot be any quiet marriage or vnitie, where hee and his wife doe not agree in will and minde: the which two, are the beginning and seat of all amitie and friendship. And such husbands as doe bragge, and thinke themselves able to rule, and ouer-rule their wiues: by that time they haue proceeded and gone a little further, they shall well feelee and perceiue themselves to be beguiled, and finde that thing to be most hard and intricate, the which, to be done, they esteemed most light and easie.

Some husbands there be, that through euill and rough handling, and in threatning of their wiues, haue and vse them not as wiues, but as their seruants. And yet surely they are but very fooles, that iudge and thinke matrimonie to be a dominion. For such as would be feared, doe afterwards pitiously lament and complaine, that they can find no loue in their wiues, whose loue and amitie through their owne crueltie and hard dealing, they haue turned into hatred. And whereas at the beginning, they gloryed and craked thus cruelly that they were their wiues masters; they haue now purchased

vnto themselves a most miserable and lamentable life in time to come : all loue and pleasure being now cast aside, and compassed with feare and suspition, hatred and sorrow. Surely, if a husband (as nature, reason, and the holy Scripture doe witnesse) be the head ouer his wife, and God their father : there ought to be betweene them such societie and fellowship, yea, and greater then is betweene the father and his sonne, and not such as is betweene the master and the seruant. And amongst many reasons that may be vsed to perswade the husband and wife to liue together louingly, quietly, and christianly, this is not the least : namely, that neither of them is certaine how long they shall liue together, and then the party that ouerliueth & purposeth to marrie againe, hauing beene churlish, froward, &c. With his former wife ; or shee with her first husband, their so hard dealing one with the other before being knowne, will (no doubt be an occasion) that they shall not speed and match so well as otherwise they might, if they had behaved themselves peaceably, and dutifully in their first marriage.



*What the dutie of a Wife is
towards her Husband.*

His dutie is comprehended in these
three points:

First, that shee reuerence her
husband.

Secondly, that shee submit her
self and be obedient vnto him.

And lastly, that shee doe not weare gorge-
ous apparell, beyond her degree and place, but
her attire be comely and sober according
to her calling.

The first point is prooued by the Apostles,
Peter and Paul; who set forth the wiues duties
to their husbands, commanding them to be
obedient vnto them although they be prophane
and irreligious; yea that they ought to doe it
much the more, that by their honest life and
conuersation they might win them to the obe-
dience of the Lord.

1. Pet. 3. 1.

Ephes. 5. 22.

Col. 3. 18.

1. Cor. 7. 3.

Now for so much as the Apostle would
teach Christian wiues that are matched with vn-
godly husbands, and such as are not yet good
Christians,

Wives must
be seruiceable
and obedient
vnto their hus-
bands, & stand
in a reuerend
awe of them.
Ephes. 5.24.

Cheerefull in
countenance.

Christians, to reuerence and obay them: much more they should shew themselves thankful to God, and willingly and durifully performe their obedience and subiection when they are coupled in marriage with godly, wise, discreet, learned, gentle, louing, quiet, patient, honest, and thrifte husbands. And therefore they ought to uermore to reuerence them, and to endue with true obedience and loue to serue them to be loth in any wise to offend them, yea rather to be carefull and diligent to please them that their soule may blesse them. And if any time it shall happen, that the wife shal anger or displease her husband, by doing or saying any thing that shal grieue him, she ought neuer to rest vntill she hath pacified him, and gotten his fauour againe. And if he shall charge to blame her without a cause, and for which she could not helpe or remedie (which thing sometimes happeneth even of the best men) yet she must beare it patiently, and say him no vncomely or vnkinde wordes for it, but euer more looke vpon him with a louing and cheerefull countenance, and so rather let her take the fault vpon her then seeme to be displeased.

Let her be alway merry and cheerefull in company, but yet not with too much lightness. She must beware in any wise of swelling, peeuishness, lowring, or frowning: for that is a token of a cruell, and vnloving heart, except it be in respect

respect of sinne, or in time of sicknesse. She may not be sorrowfull for any aduersitie that God sendeth: but must alwaies be carefull that nothing be spilt, or go to waste, through her negligence. In any wise shee must be quicke and cleanly about her husbands meate and drinke, preparing him the same according to his diet in due season. Let her shew her selfe in word and deede, wise, humble, courteous, gentle, and louing towards her husband, and also towards such as he doth loue; and then shall she leade a blessed life. Let her shew her selfe not only to loue no man so well as her husband, but also to loue none other at all, but him, vnto him she befor her husbands sake, and the Lords.

Gen. 27. 9.

Wherefore let the wife remember, that (as the Scripture reporteth) she is one bodie with her husband; so that she ought to loue him none otherwise then her selfe: for this is the greatest vertue of a married woman, this is the thing that wedlocke signifierh and commandeth, that the wife should reckon, to haue her husband for both father, mother, brother, & sister, like as *Adam* was vnto *Eue*: and as the most noble and chaste woman *Andromache* said her husband *Hector* was vnto her:

Gen. 2. 23. 24.

Matth. 19. 5.

1. Cor. 6. 16.

Ephes. 5. 31.

How the wife ought to behaue her selfe vnto her husband.

Thou art vnto me both father and mother,

Mine owne deare husband, and well beloued brother.

And if it be true that men doe say, that friendship maketh one heart of two: much more truly

truely and effectually ought wedlocke to doe the same, which far passeth all manner both of friendship and kindred. Therefore it is not laid marriage doth make one man, or one minde, or one bodie of two, but cleerely one person; wherefore matrimonie requireth a greater dutie of the husband towards his wife, and the wife towards her husband, then otherwise they are bound to shew to their parents. The Apostle biddeth, *To reioyce with them that reioyce, and weepe with them that weepe.* With whom should the wife reioyce, rather then with her louing husband? Or with whom should she weepe and mourne, rather then with her owne flesh? *I will not leaue thee,* saith *Elisha to Eliah*: so she should say, *I will neuer leaue him till death.* *Beare one anothers burthen* (saith *Paul*.) Who shall beare one anothers burthen, if the wife do not beare the husbands burthen? Wicked *Iesabel* comforted her husband in his sicknesse: and *Ieroboams* wife sought for his health, though she was as bad as he. God did not bid *Sarah* leaue her father and countrie, as he did bid her husband, yet because he bad *Abraham* leaue his, she left hers too: shewing that she was content not onely to be his play-fellow, but his yoke-fellow too. Beside a yoke-fellow, she is called a Helper, to help him in his labours, to help him in his troubles, to help him in his sicknesse, like a woman Phisition, sometime with her strength, & sometime with her

Rom. 12. 15.

2 King. 26.

Gal. 6. 2.

King. 21. 5.

King. 14. 4.

Gen. 12. 1.

Gen. 2. 18.

her counsell. For as sometime God confoundeth the wise by the foolish, and the strong by the weak; so sometimes he teacheth the wise by the foolish, & helpeth the strong by the weak. Therefore *Peter* saith, *Husbands are won by the conversation of their wives.* As if he should say, sometime the weaker vessell is the stronger vessell: and *Abraham* may take counsell of *Sarah*, as *Naaman* was aduised by his seruant. The *Shunamites* counsell made her husband receive a Prophet into his house: and *Hesters* counsell made her husband spare the Church of the Iewes: so some haue been better help to their husbands, then their husbands haue bin to them: for it pleaseth God to prouoke the wise with the foolish, as hee did the Iewes with the Gentiles. Beside a helper, shee is called a Comforter too: and therefore the man is bid to reioyce in his wife: which is as much to say, that wives must be the reioycing of their husbands, as like *Dauids* harp to comfort *Saul*: A good wife therefore is knowne, when her words, and looks, and countenance, are such as her husband loveth. She must not examine whether he be wise or simple, but that she is his wife, and therefore being bound shee must obey: as *Abigail* loued her husband, though he were a churlish, and euill conditioned. For the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therefore one saith, that a mankind woman is

1 Cor. 1. 27.

1 Pet. 3. 1.

2 King. 5. 3.

Est. 4. 9.

Hest. 7. 3.

Deut. 32. 21.

Rom. 10. 19.

Pro. 5. 18. 19.

1 Sam. 16. 23.

1 Sam. 25. 3.

a monster, that is, halfe a woman, and halfe a man. It becometh not the mistres to be master, no more than it becommeth the master to be mistresse: but both must saile with their owne wind, and both keepe their standing.

Gen. 38. 14.

Gen. 34. 1.

Why viues are called huf-wiues.

Tit. 2. 5.

Prov. 7. 12.

2. King. 9. 30.

Gen. 18. 9.

2. King. 4. 22.

Lastly, wee call the wife Huf-wife, that is, house-wife, not a street-wife, one that gaddereth vp and downe, like *Thamar*: nor a field wife, like *Dinah*: but a house-wife: to shew that a good wife keeps her house, and therefore Paul biddeth *Titus* to exhort women that they be chaste, and keeping at home: presently after *Chast*, he saith, *keeping at home*, as though home were Chastities keeper. And therefore *Salomon* depainting, and describing the qualities of a whore, setteth her at the doore, now sitting vpon her stall, now walking in the streets, now looking out of the window, like cursed *Jezeble*, as if she held forth the glasse of temptation for vanitie to gaze vpon. But chastitie careeth not please but one, and therefore she keeps her close set as if she were still at prayer.

The Angell asked *Abraham*, *Where is thy wife?* *Abraham* answered: *She is in the Tent*. The Angell knew where shee was, but he asked that he might see how women in old times did keepe their tents and houses. It is recorded of the *Shunamite*, that she did aske her husband to leaue to go vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought

thought it not meet to goe farre abroad without her husbands leaue.

The second point is, that wiues submit themselves, & be obedient vnto their own husbands, *Ephes. 5. 22. 33.*
as to the Lord, because the husband is by Gods *1. Cor. 11.*

ordinance, the wiues head, that is, her defender, teacher, & comforter: and therefore shee oweth her subiection to him, like as the Church doth to Christ, and because the example of *Sarah*, the mother of the faithfull, which obeyed *Abraham* *Gen 18. 12.*
and called him Lord, moueth them thereunto. *1. Pet. 3. 6.*

This point is partly handled before in the first point, as also in the dutie of the husband to the wife. As the Church should depend vpon the will, discretion & wil of Christ, and not follow what it selfe listeth: so must the wife also *Ephes. 5. 24.*

submit and apply her selfe to the discretion and will of her husband: euen as the government and conduct of euery thing resteth in the head, not in the bodie. *Moses* writeth, that the Serpent was wise about all beasts of the field: and that hee did declare in assaulting the woman, that when had hee seduced her, she might also seduce and deceiue her husband. Saint *Paul* *1. Tim. 2. 14.*

showing this, among other, the causes of the womans subiection, doth sufficiently shew, that for the auoyding of the like inconueniences, it is Gods will that she should be subiect to her husband, so that she shall haue no other discretion or will, but what may depend vpon her head.

The Lord also by *Moses* saith the same: *Thy desire*

Numb. 30. 7.

desire shall be subiect to thy husband, and he shall rule over thee. This dominion ouer the wiues will doth manifestly appeare in this, that God in old time ordained that if the woman had vowed any thing vnto God, it should notwithstanding rest in her husband to disauow it: so much is the wiues will subiect to her husband. Yet it is not meant, that the wife should not employ her knowledge and discretion which God hath giuen her, in the help, and for the good of her husband: but alwaies it must be with condition to submit her selfe vnto him, acknowledging him to be her head, that finally they may so agree in one, as the conjunction of marriage doth require. Yet as when in a Lute or other musicall instrument, two strings concurring in one tune, the sound neuertheless is imputed to the strongest and highest: so in a well ordered household, there must be a communication, and consent of counsell and will betweene the husband and the wife, yet such, as the counsell and commandement may rest in the husband. True it is, that some women are wiser and more discreet then their husbands: as *Abigail* the wife of *Nabal*, & others. Whereupon *Salomon* saith: *A wise woman buildeth up the house: and blessed is the man that hath a discreet wife.* Yet still a great part of the discretion of such women shall rest in acknowledging their husbands to be their heads, and so vsing the graces that they haue receiued of

Prou. 14. 1. and
18. 22. and 19.
14. and 31. all.

the Lord, that their husbands may be honored, not contemned either of them or of others : which falleth out contrarie, when the wife will seeme wiser then her husband. So that this modestie and gouernment ought to be in a wife : namely, that she should seldome speake, but to her husband, or by her husband. And as the voice of him that soundeth a trumpet is not so lowd, as the sound that it yeeldeth : so is the wisdom and word of a woman of greater vertue and efficacie, when al that she knoweth, and can doe, is, as if it were said and done by her husband. The obedience that the wife oweth to her husband, dependeth vpon this subiection of her will and wisdom vnto him. As 1. Pet. 3.6. Ephesians 5.33. Ester. 1.12. So that women may not prouoke their husbands by disobedience, in matters that may be performed without offence to God: neither presume ouer them either in kindred or wealth, or obstinately to refuse in a matter that may trouble household peace and quiet. For disobedience begetteth contempt of the husband, and contempt wrath, and is many times the cause of troubles betwene the man and the wife. If the obedience importeth any difficultie, shee may for her excuse gently propound the same : yet vpon condition to obey (in case the husband should persist in his intent) so long as the discommoditie importeth no wickednesse. For it is better to continue peace by obedience, then to breake it by

by resistance. And indeede it is naturall in the members to obey the conduct and government of the head. Yet must not this obedience so far extend, as that the husband should command any thing contrarie to her honour, credit, and saluation, but as it is comely in the Lord: Col. 3. 18. Ephes. 5. 22. Therefore, as it were a monstrous matter, and the means to overthrow the person, that the body should in refusing all subiection and obedience to the head take vpon it to guide it selfe, and to command the head: so were it for the wife to rebell against the husband.

Let her then beware of disordering and peruertering the course which God in his wisdom hath established: and with all let her vnderstand, that going about it, shee riseth not so much against her husband, as against GOD: and that it is her good and honor to obey God, in her subiection & obedience to her husband. If in the practise of this dutie she find any difficultie or trouble through the inconsiderate course of her husband, or otherwise; let her remember, that the same proceedeth not of the order established by the Lord, but through some sin afterward crept in, which hath mixed gall among the honie of the subiection and obedience that the woman should haue enjoyed in that estate, wherein, together with *Adam*, she was created after the image of God. And so let her humble her selfe in the sight of God,

and be well assured that her subiection and obedience is acceptable vnto him : and that the more that the image of God is restored in her, and her husband, through the generation of the holy Ghost, the lesse difficultie shee shall finde in that subiection and obedience, as many in their marriage haue in deed tried, to their great contentment and consolation.

Further, there is a certaine discretion and desire required of women to please the nature, inclinations, and manners of their husbands, so long as the same import no wickednesse. For at the looking-glasse, howsoeuer faire & beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant; or the same pleasant, that is sad : so the woman deserueth no commendation, that (as it were) contrary to her husband, when he is merrie, sheweth her countenance sad ; or in sadnesse vttereth her mirth. For as men should obey the lawes of their Country, so women the manners of their husbands. For some women a becke of her husband is sufficient to declare that there is somewhat amisse that displeaseth him, and specially if she beare to her husband any reuerence. For an honest man hath no neede of any greater staffe, but of one word, or one fowre countenance. Moreover a modest and chaste woman that loueth her husband, must also loue her house, as remembering that the husband that loueth his house, cannot so well like of the sight of any
P
tapestry,

tapestrie, as to see his wife in his house. For the woman that gaddeth from house to house to prate, confoundeth her selfe, her husband, and familie: Titus 2.5. But there are foure reasons why the woman is to goe abroad. First, to come to holy meetings, according to the doctrine of godlinesse. The second, to visit such as stand in neede, as the dutie of loue and charitie doth require. The third, for employment and provision in household affaires committed to her charge. And lastly, with her husband, when he shall require her. Gen. 20. 1. &c. The euill and vnquiet life that some women haue, and passe with their husbands is not so much for that they commit with, and in their persons, as it is for that, they speake with their tongues. If the wife would keepe silence when her husband be ginneth to chide, he should not haue so vnquiet dinners, neither she the woorse supper. Which surely is not so: for at the same time that the husband be ginneth to vtter his griefe, the wife be ginneth to scold and chafe; whereof doth follow, that now and then most vnnaturally they come to handy gripes, more beast-like than Christian-like: which their so doing is both great shame, and a foule discredit to them both. The best meanes therefore that a wife can use to obtaine, and maintaine the loue and good liking of her husband, is to be silent, obedient, peaceable, patient, studious to appease his choller, if he be angrie, painefull and diligent in looking

The wife must
keepe a good
tongue.

When the wife
doth hold her
peace, she kee-
peth the peace
The cause of
domesticall
combats.

Silence be-
commeth a
woman.

to her businesse, to be solitarie and honest. The Lacke of
chiefe and speciall cause why most women do knowledge of
faile in not performing this dutie to their hus- Gods word is
bands, is, because they be ignorant of the word the principall
of God, which teacheth the same and all other cause why
duties: and therefore their soules and consci- wiues doe not
ences not being brought into subiection to their dutie to
God and his word, they can neuer vntill then, their husbands.
weld and performe true subiection and obe-
dience to their husbands, and behaue them-
selves so euery way, as Christian wiues are in
due bound to doe. But if wiues be not so du-
tiful, seruiceable, and subiect to their husbands,
in conscience they ought; the onely cause
whereof, for the most part, is the want and neg-
lect of the wife, discreet, and good govern-
ment that should be in the husbands: besides
want of good example that they should
give vnto their wiues both in word and deede.
as the common saying is: Such a husband,
such a wife. For so much as marriage maketh
two persons one, therefore the loue of the
husband and wife may the better be kept and
increased, and so continued, if they remember
the duties last spoken of, as also not forget three
things following.
1. They must be of one heart, will, and mind, One heart and
neither to vpbraide, or cast the other in the one will.
with their wants and imperfections any
times, or to pride themselues in their gifts: but
let the one to endeouour to supplie the others
P 2 wants,

How the loue,
faithfulnesse,
and dutie of
married folkes
may be kept,
and increased.

wants, that so they both helping and doing
their best together may be one perfect bodie.

2. It doth greatly increase loue when the
one faithfully serueth the other: when in things
concerning marriage the one hideth no secrets
nor priuities from the other, and the one doth
not vtter or publish the frailties or infirmities
of the other: and when of all that euer they
obtaine or get, they haue but one common
purse together, the one locking vp nothing from
the other: and also when the one is faithful to
the other in all their businesses and affaires.
Likewise, when the one harkneth to the other,
and when the one thinketh not scorne of the
other, and when in matters concerning the go-
uernement of the house, the one will be coun-
selled and aduised by the other, the one of them
being alwaies louing, kind, courteous, plaine,
and gentle vnto the other in words, manners
and deedes.

3. Let the one learne euer to be obsequious,
diligent, and seruiceable to the other in all ho-
nest things. And this will the sooner come to
passe, if the one obserue and marke what things
the other can away withall, or cannot away
withall: and what pleaseth or displeaseth them,
and so from thenceforth to doe the one, and
to leaue the other vndone. And if one of them
be angrie and offended with the other, then let
the partie grieved open and make knowne to
the other their griefe in due time, and with
discretion.

They must se-
cretly keepe
no euill will in
their mindes,
but tell their
griefe.

discretion. For the longer a displeasure, or euill
will rageth in secret, the worse will be the dis-
cord. And this must be obserued, that it be done
in a fit and conuenient time : because there is
some season in the which if griefes were she-
wed, it should make greater debate. And if the
wife should goe about to tell or admonish her
husband when he is out of patience, or moued
with anger, it should then be no fit time to talke
with him. Therefore *Abigail* perceiuing *Na-* 1. Sam. 25. 36.
hah her husband to be drunke, would not
speake to him vntill the morning. Both the
husband and wife must remember, that the one
be not so offended & displeased with the man-
ners of the other, that they should thereupon 1. Cor. 7. 10. 11.
forsake the companie one of the other : for 12. 13. 14. 15. 16.
that were like to one that being stung with the
Bees, would therefore forsake the honie. And
therefore no man may put away his wife for a-
ny cause, except for whoredome, which must
be duely proued before a lawfull Iudge. But all
godly and faithfull married folkes are to com-
mend their state & marriage to God by humble
and seruent prayer, that he for his beloued sons
would so blesse them and their marriage,
that they may so christianly and dutifully agree
betweene themselves, that they may haue no
cause of any separation or diuorcement. For
as all manner of medicines (and specially
they that goe nighest death, as to cut off whole
members, &c.) are very lothsome and terrible:

37.

5. 33.
Luke. 26. 18.

euē so is diuorcement indeed a medicine, but a perilous and terrible medicine. Therefore euery good Christian husband and wife ought with all care and heedfulnesse so to liue in marriage, that they haue no neede of such a medicine. As the holy Scripture maketh mention of many wiues and women that were wicked and vngodly, as partly may be seene by these quotations, 1. King. 11. 1. 2. Prou. 21. 9. & 22. 14. and 25. 24. & 27. 15. Eccles. 7. 28. 30. So contrariwise, the same sacred Scripture also commendeth vnto vs many women that haue bene deuout, religious, and vertuous: as partly is manifest by that which hath already been said: also by these places of Scripture, Ruth. 3. 11. 1. Sam. 25. 3. Pro. 14. 1. and 31. 10. Mat. 23. 8. 9. 10. Luke. 82. 3. and 23. 55. 56. Act. 14. and 17. 4. and 9. 36. 39. 2. Iohn. 1. Tim. 1. 5. And whosoever shall obserue in the reading of the word of God, shall finde that it speaketh of the praise of as many, yea, moe good women, then men. Yea, and I am perswaded, that if at this day a due suruey should be taken of all men and women throughout his Maiesties dominions, there would be found in number moe women that are faithfull, religious, and vertuous, then men.

The wife ought to obey her husband in all things, that be honest and agreeable to Gods word.

Now, if a wife be desirous to know how she is bound to obey her husband, the Apostle resolueth this doubt, where he saith, Eph. 5. 22. saying, *Wives, submit your selues vnto your husbands*

husbands, as to the Lord. As if hee had said :
 Wives cannot be disobedient to their husbands
 but they must resist God also, who is the author
 of this subiection : and that they must regard
 their husbands will, as the Lords will. But yet
 withall, as the Lord commandeth that which is
 good and right : so shee should obey her hus-
 band in good and right, or else she doth not
 obey him as the Lord, but as the tempter. The
 first subiection of the woman began at sinne.
 For when G O D cursed her for seducing her
 husband, when the Serpent had deceiued her,
 hee sayd : *Hee shall haue authoritie ouer thee.* Gen. 3. 16.
 And therefore as the man named all other crea-
 tures, in signe that they should be subiect to
 him, as a seruant which commeth when his ma-
 ster calleth him by his name : so he did name
 the woman also, in token that she should bee
 subiect to him likewise. And therefore *Assue* Hest. 1. 20. 22.
 he made a law, that euery man should beare *Num.* 30. 7. 8. 9.
 rule in his owne house, and not the woman. Be- *1. Pet.* 3. 6.
 cause she sinned first, therefore she is humbled
 most : and euer since, the daughters of *Sarah*
 are bound to call their husbands Lord, as *Sarah*
 called her husband : that is, to take them for
 heads and gouernours.

Amongst the particular duties that a Christi- It is a speciall
 an wife ought to performe in her familie, this dutie of a mo-
 one : namely, that shee nurse her owne chil- ther to giue her
 dren : which to omit, and to put them forth to children sucke
 nursing, is both against the law of nature, and her selfe,

so against the will of God. Besides, it is hurtfull both for the childe bodie, and also for his wit: and lastly, it is hurtfull to the mother her selfe, and it is an occasion that she falleth into much sicknesse thereby.

First, Nature giueth milke to the woman for none other end, but that shee should bestow it vpon her childe. We see by experience, that euery beast, and euery towle is nourished and bred of the same that did beare it; onely some women loue to be mothers, but not nurses. As therefore euery tree doth cherish and nourish that which it bringeth forth: euen so also it becommeth naturall mothers to nourish their children with their owne milke.

Secondly, the examples of the Scriptures are many that prooue this. As *Sarah*, who nursed *Isaac*, though shee were a Princesse, and therefore able enough to haue had others to haue taken that paines. Though shee was a beautifull woman, and of great yeares, yet shee her selfe nursed and gaue sucke to her sonne. Also *Anna*, vnto whom the holy Ghost hath left it recorded as a commendation, that shee nursed her owne sonne *Samuel*. So when God chose a nurse for *Moses*, hee led the Hand-maide of *Pharaohs* daughter to his mother: as though GOD would haue none to nurse him but his mother. Likewise, when the Sonne of God was borne, his father thought none fit to be his nurse, but the Virgin his mother.

1. *Tim.* 5. 10.

Gen. 22. 7.

1. *Sam.* 1. 23.

Exod. 2. 8.

Can. 8. 1.

Psal. 22. 9.

Matth. 2. 14.

Luke. 2. 7. 12.

mother. It is a commendation of a good woman, and set down in the first place as a principal good worke in a widow that is well reported of, if she haue nursed her children. And therefore such as refuse thus to doe, may well and fitly be called nice and vnnaturall mothers: yea, in so doing they make themselues but half-mothers, and so breake the holy bond of nature, in locking vp their breasts from their children, and deliuering them forth like the Cuckoo, to be hatched in the Sparrowes nest. 1. Tim. 5. 10.

Thirdly, the childrens bodies be commonly so affected, as the milke is which they receiue. Now, if the Nurse be of an euill complexion; as she is affected in her bodie, or in her minde, or hath some hidden disease, the childe sucking of her breast must needs take part with her. And if that be true which the learned doe say, that the temperature of the mind followes the constitution of the bodie, needs must it be, that if the nurse be of a naughtie nature, the childe must take thereafter. Yet if it be so that the nurse be of a good complexion, and of an honest behaviour: (whereas contrariwise, Maidens that haue made a scape, are commonly called to be Nurses) yet can it not be, but that the mothers milke should be much more naturall for the child, then the milke of a stranger. As by experience, let a man be long accustomed to one kinde of drinke, if the same man change his ayre, and his drinke, he is like to mislike it,
as

as the egges of a Henne are altered vnder a Hawke. Neuerthelesse, such women as be oppressed with infirmities, diseases, want of milke, or other iust and lawfull causes, are to be dispensed withall. But, whose breasts haue this perpetuall drought? Forsooth, it is like the gowte, no beggers may haue it, but Citizens or gentlewomen. In the 9. of Hosea, verse 14. drie breasts are named for a curse. What a lamentable hap haue Gentlewomen to light vpon this curse, more then other? Sure, if their breasts be drie, as they say they are, they should fast and pray together, that this curse might be removed from them.

And lastly, that it is hurtfull to the mothers themselues both Phisitians can tell, and some women full oft haue felt: when they haue been troubled with sore breasts, besides other diseases, that happen to them through plentie of milke.

The wife is further to remember, that God hath giuen her two breasts; not that she should employ & vse them for a shew, or of ostentation, but in the seruice of God, and to be a help to her husband, in suckling the child common to them both. Experience, teacheth that God conuerteth the mothers blood into the milke, wherewith the child is nursed in her wombe. He bringeth it into the breasts furnished with nipples conuenient to minister the warme milke vnto the child: whom hee indueth with
indultrie,

industrie, to draw out the milke for his owne sustenance. The woman therefore that can suckle her child and doth it not, but refuseth this office and dutie of a mother, declareth her selfe to be very vnthankfull to God, and (as it were) forsaketh & contemneth the fruit of her wombe. And therefore the bruite beasts lying vpon the ground, and granting not one nipple or two, but sixe or seuen to their young ones, shall rise in iudgement against these dainetie halfe-mothers, who for feare of wrinckling of their faces, or to auoid some small labour, doe refuse this so necessarie a dutie of a mother due to her children. The properties due to a married wife, are, that shee haue grauitie when shee walketh abroad: wisdom to gouerne her house: patience to suffer her husband: loue, to breed and bring vp her children: courtesie towards hee neighbours: diligence, to lay vp, and to saue such goods as are within her charge: that she be a friend of honest company, and a greater enemy of wanton and light toyes. So then, the principall dutie of the wife, is, first to be subiect to her husband, Ephes. 5. 22. Col. 3. 18. 1. Pet. 3. 1. 2. To be chaste and shamefast, modest and silent, godly and discreet. 3. To keepe her selfe at home for the good gouernement of her familie, and not to stray abroad without iust cause.

Here it is not to be pretermitted, but wee must say somewhat touching men and women

Stepfathers
Stepmothers
that their duties.

The Husband must so praise his first Wife, and she her first Husband, as it be not done to the offence or reproch of either to the other.

Jealousie, which is the suspecting of adulterie in the married parties, ought wisely & carefully to be suppressed on both parties, without apparent matter.

that be twise married, and so become Step-fathers, and Step-mothers. Such husbands and wiues as marrie againe after the death of their first wiues, or first husbands, are carefully to remember that they do not displease their wiues, or their husbands which they now haue, by ouermuch rehearsing of their first wife, or first husband. For the course and condition of the world is such, that husbands and wiues doe account & reckon things past better then things that be present. And the reason is, because no commoditie or felicitie is so great, but it hath some grieue and displeasure, and also some bitterness mingled with it: which so long as it is present griueth vs sore, but when it is once gone, it leaueth no great feeling of it selfe behind it: and for that cause we seeme to be lesse troubled with sorrowes & discommodities past, then with those that are present. Also age sterleth & consumeth on apace, which causeth both men and women to be the lesse able to sustain and indure troubles and griefes then, than before. Therefore such men and women as be twise married, and be wise and religious, ought not to esteeme their wife, or husband which is dead, better then her or him which they enjoy now aliue: remembring the common prouerbe, That we must liue by the quicke, and not by the dead: and that we must make much of that we now haue. Let the name of Step-father and Step-mother, admonish and put them in

minde

minde of their dutie towards the children of the one and the other. For Step-father & Step-mother, doth signifie a sted-father and a sted-mother, that is, one father, or one mother dieth, and another succeedeth and commeth in their stead & roome. Therefore to the end that both their loues may be settled towards the children of the one & the other, they must remember that they are sted-father and sted-mother, that is, in stead of their owne father and mother: and therefore they ought to loue them, to tender them, and to cherish them, as their owne father or mother did. You must not look vpon them like *Rehoboam*, who told his people, that hee would be worse vnto them then his predecessor: for then the children will dislike of you, and turne from you, as his subiects did from him: but ye must come to them, as *David* came to the people after *Sauls* death, who said, *Though your master Saul be dead, yet I will raigne ouer you*: so ye must say to them, though your father be dead, or though your mother be dead, yet I will be a father, or I will be a mother vnto you: so the children will loue you, as much as they did their dead father, or dead mother. For that man that is led with discretion, reason, and consideration, will reckon himselfe and his wife all one: and likewise, shee will account her selfe and her husband as one. And therefore they ought to account both the children of the one, and of the other, as common

The verie name of Step-father & Step-mother, teacheth them their dutie.

1. King. 12. 13.
10. 21.

2. Sam. 2. 7.

common to them both. For if friendship make all things common among friends, inſomuch, that many haue loued & fauoured their friends children as their owne, how much more effectually and perfectly ought marriage to cauſe the ſame, which is the higheſt degree, not only of friendship, but alſo of all blood and kindred. But Step-mothers doe more often offend, and faile in this dutie, then men, by reaſon that their affections be ſtronger then mens, and many times ouer-rule them : and therefore they are earneſtly to be admoniſhed and warned, that they ſhew to thoſe motherleſſe children no Step-mothers friendship, but a right motherly kindnes. Let the Step-mother aduiſedly conſider, that God hath ordained and appointed her (in ſtead of their owne mother) to be to them a right true mother, and not onely to regard them as children but as orphane children, and that he requireth her to loue them, and to doe them good, as to her owne. What a grieſe would it be to her hart, if ſhe ſhould know now that her owne children whom ſhee hath borne in her owne bodie ſhould (after her death) haue a ſtepmother that would be rigorous, churliſh, and vnkinde vnto them ? doubtleſſe thoſe childrens mother, that dead is, had vpon her death-bed no leſſe care for her children. Let her therefore alwaies haue in minde this ſaying of our Sauour Chriſt : *As you meaſure vnto others, ſo it ſhall be meaſured to you againe,* that is, as the ſtep-mother

step-mother doth intreate the children of her predecessor, so another wife may come after her, and intreat her children. For he that tooke away the first mother, and sent her, can take away the second mother, and send a third, which will not be like a stead-mother to hers, vnlesse she be like a stead-mother to these. Verely, a good woman will be vnto her husbands children that which she may heare them call her so often, that is, Mother. For what Christian woman is so farre from all humanitie and naturall affection, that will not be moued and mittigated with is word Mother, of whom soeuer it be spoken? and chiefly of children which cannot flatter, but speake euen so from their heart, as they would to their owne mother, of whom they were borne. How sweet is the name of friendship? how many iniuries, hatreds and displeasures doth it hide and put away? Then how much more effectually ought the sweet name of mother to be, which is full of incredible loue? Therefore euery religious and louing wife will be mollified and moued in her heart and minde, when she shall heare her selfe named mother, by any of her husbands children.

Otherwise, she shal shew her selfe to be more vnaturall and vnkinde, then the wilde sauage beast: for there is no beast so outragious and cruell but if any other yong beast of her owne kind fawne vpon her, she will by and by shew kindnes

kindnes and mildnes vnto it. And shall not her husbands children make her kinde and louing vnto them, when they call and speake vnto her, by the louing and sweet name of mother?

As Wiues ought to goe comely, cleanly, and handsomely in their apparrell, so they must in any wise beware of pride, riot, or excessse therein.

3. The third and last point that appertaineth to the duty of wiues, is, that they do not weare gorgeous and sumptuous apparrell, or broidered haire trimmed with gold: but that after the example of holy women which trusted in God, they be sober in outward apparrell, and garnished and decked inwardly with vertues of their minds: as with gentlenesse, meeknes, quietnes, and chastitie, which indeede are most precious things in the sight of God. This point is plainly spoken of by the Apostle to *Timothie*, chap. 2. vers. 9. 10. in which place he so flatly condemneth both the excessse and pride of apparrell, as also the pompe, curiositie, and wantonnesse which women vse in trimming their heads, by plaiting, crisping, broiding, curling, and curiously laying out, that no man can say more against it, in so few wordes, then he hath spoken, to the vtter dislike thereof. For if a man should occupy himselfe, and giue libertie to his pen to write of the horrible abuse and excessiue pride that many women are guilty of, in this behalfe he should rather want time to write then matter to deliuer. Therefore such women as will not reforme themselves, we leaue them to the Lord; who (no doubt will in his appointed time, not onely

severely

Pride is hateful before God and man: Be not therefore proude, or thou art out dust and ashes.

severely punish them, but also their husbands,
 for suffering this great wickednesse and dis-
 solutenesse in their wiues, as he did the Iewes
 for the same sinne, as plainely may be seene in
 Mat. 3. 16. &c. For so it falleth out, according
 to the common prouerbe, That pride goeth *Prov. 16. 18.*
 before, and shame and destruction commeth
 after. And on the contrarie part, we hope that
 such women as be true professors of Christ
 and his religion, will both attire and dresse
 their heads so decently, and also content them-
 selves with such comely apparrell, as best be-
 cometh their calling and degree; so as by their *Titus 2. 3.*
 good example, they may draw on other wo-
 men to reforme themselves in this behalfe, and
 rather to come short of that which their
 state and place would serue to maintaine,
 then any way to exceede therein, to the flaun-
 der of their profission. And let them not so
 much regard what thing they would faine *Temperance*
 have, but rather what they cannot well be with- *in apparrell.*
 out: so that whatsoever they haue no need of, is
 as deare as a farthing.



The dutie of Parents to- wards their Children.

The dutie
containeth
foure points:
namely, in
teaching or
instructing
them in reli-
gion, in ma-
ners, good ex-
ample of life,
and skill of an
occupation.



His dutie consisteth in fower points.

First, that fathers and mothers doe instruct and bring vp their children even from the cradle in the feare and nurture of the Lord.

Secondly, that they bring them vp in shamefastnesse, hatred of vice, and loue of all vertue.

Thirdly, that they be vnto their children, examples of all godlines and vertue.

Fourthly, that they keepe them from idlenesse, the mother of all mischiefes, and bring them vp either in learning, or in some good Art, or Occupation, whereby they may spend their liuing with honestie and trueth, wherby they shall come to age and yeeres of discretion.

The first point

1. Touching the first point, Parents are to be admonished, that they beare in minde, the cause why the Lord hath blessed them with children.

children, is: first, that they should be carefull to
 see that their children be so vertuously brought
 up, that they may become citizens of the
 Church of God: so that whensoever they them-
 selves shall die in the Lord, they may leaue
 their children true worshippers of God in their
 place. But alas, there be few that haue any
 great care of this dutie.

It is to be remembred, that it is the fathers
 dutie, with all conuenient speede to present the
 child to baptisme, and there to giue the name
 vnto his child: as may appeare by the example
 of Iacob 1. 63. Genesis 21. 3.

And it were a thing to be wished, that all
 parents, when, and at such time as God blesseth
 them with children, would giue them such
 names, as are named and commended vnto
 vs in the holy Scriptures; to the end that
 when they come to yeeres of discretion, they
 bearing those names, may be excited and
 moued to follow the vertuous life and Christi-
 an conuersation of those men and women
 whose names they beare, which the holy Ghost
 hath commended them for; and contrari-
 wise toeschue and auoyde those faults and vi-
 ces which are discommended in them. And
 we haue to remember, that those children
 which are named and called by, and after any
 of the names of the Patriarkes, Prophets, Apo-
 stles, or by the name of any other Saint, man
 or woman, are not any thing the better,

The children
 of Christians
 ought not to
 be called by
 any popish
 names.

We are neither
 better nor
 worse in respect
 of our names.
Iosim. 10. 3.

Q 2

because

The name
profiteth none
in whom ver-
tue is not
commended.

because they haue such godly and Christian names, vnlesse that they doe imitate and follow them in faith, vertue, and godly behauour: so on the other side, they that be not called by such Christian names as are mentioned in the sacred Scripture, are not in respect of their names any thing the worse, hauing an assured faith in the merits of Christ his death, passion, and bloodshedding, and leading their liues agreeable to the same. For as neither the yearly reuencues, nor the glorious titles and names of ancestors, nor to descend of noble parentage maketh men noble & renowned indeed, vnlesse they themselues be godly, honest, and wise: neither the godly names, no nor yet the faith, vertue of the fathers, auaieth the wicked and vngodly children any thing at all, vnlesse they repent and become faithfull, and godly, as they were. Let vs here consider, that so often as the race of our life we do heare, or do speake our name, it doth put vs in remembrance, first of Gods mercie shewed vnto vs in our Baptisme: secondly, of our promise to God againe. And as in times amongst our ancestors, Infants had their names giuen them when they were circumcised, as appeareth in Luke, no doubt for this end, that the circumcised should be admonished by the calling by their names, at what time & place they had their names giuen them, and should thinke that they are written in the number of the children of God, and ioyned in

Luke. 1. 59. & 2.

21.

Proper names
are also giuen
vnto vs, for
this vse and
end, that is, to
distinguish be-
twixt man
and man.

league with him, and made partakers of the covenant: ſo likewise after the ſame maner, muſt we that have had our names giuen vs in baptiſme remember and beare in minde, that wee are by grace adopted to be the ſons of God, & receiued into his fauour, & therefore that we are Gods owne, and as it were his goods and riches, who beare his name as proper vnto him.

2. Secondly, they may aſſure themſelues, that all their labour is loſt which they beſtow vpon their children, vnleſſe they bring them vp in the feare of God, and oftentimes call vpon Gods help by earneſt prayer, that he in mercy would vouchſafe to preſerue them from the manifold ſnares, ſubtilties, and temptations of the diable, which their tender age is ſubiect vnto. We may heare many parents complaine of the diſobedience of their children: but they do not ſeeke & conſider that they are iuſtly puniſhed by God, for that they thinke by their owne indurie and wit to make them good and vertuous, without Gods bleſſing, which they ſeldom or neuer call for in good earneſt.

3. Thirdly, let them conſider how noble thing a child is, whom God himſelfe hath ſhaped and formed in his mothers wombe, & ſmithe, brought forth into the light, and inueſted with body and ſoule, to the end he ſhould (as we ſee in a table) repreſent God his firſt borne.

4. Fourthly, let them know that theſe things

Instructing,
correcting, and
prayer, make
good children,
and happy
Parents.

1. King. 2. 2. 5.

Gen. 35. 30.

are to be dealt withall in order. Vnto the bodie they owe nourishment, bringing vp, apparel, and sometime correction, that they may keepe children in awe. Vnto the soule they owe catechising, instruction, and doctrine: and that of two sorts: namely, of godlinesse, and of civilitie. By the one, they shall keepe a good conscience before God. By the other, they shall obtaine a good report among men. For these are the two principall points which parents ought to be most carefull to plant in this life in their children, both which the Apostle comprehendeth in one verse, where he saith. Ephes. 6. 4. *Fathers prouoke not your children to wrath, but bring them vp in instruction, and in the Lord.* And therefore all parents are diligently to instruct and teach their children the first principles of Christ his religion, so soone as by age they are able to perceiue and vnderstand the same, that they may (as it were) sucke in godlines together with their mothers milke, and straight waies after their cradle, may be nourished with the tender foode of vertue towards that blessed life. To haue godly children (no doubt) is the greatest Treasure that may be. For in the children doe the parents liue (in manner) euen after death. And if they be well instructed, catechised, and vertuously brought vp, God is honoured by them, the commonwealth is aduanced, yea, their parents, and all other fare the better for them. They are the parents

parents to comfort, next vnto God, their ioy, chaste, and vpholding of their age: and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing bringeth a late or neuer apt Haruest. Young branches will bow as a man will haue them, but old trees will sooner breake then bow. And therefore as arrowes are an excellent weapon of defence, to a strong & a mightie man that can shoot them with courage: euen so children godly brought vp, are a speciall protection and defence to their parents. And as the strong mans quiver, the better it is furnished with chosen shaftes, the better defence he hath: so likewise the more godly children that parents haue, the greater is their ioy & happines: Yea, & further, as arrowes are at the commandement of the owner to be vsed: euen so children well taught are at the commandement of godly parents.

5. Lastly, let parents remember how many times they commit and heape one vpon another, which doe not their dutie in bringing vp their children, as they ought to doe. First, they transgresse the law of nature, which telleth all men, that their dutie is to bring vp their children godlily and honestly. Secondly, they sin against God: for they dispise the commandement & authoritie of God: for he commandeth, that children shuld be brought vp religiously and honestly, but he is a despiser of God, that doeth to doe as he is commanded. Thirdly,

*Dent. 6. 7. 8. & 4. 9. & 11. 19.
Psal. 78. 5. 6. 7. 8.
Iosue. 4. 6.*

Exod. 12. 26. 27.

they offend against their owne credit and estimation. For Gods will is, that Parents should (after a sort) be in his stead, so farre forth as pertaineth to outward discipline. But such make small account of this dignitie, who neglect their dutie in this behalfe. Parents are further to vnderstand, that it is their dutie to haue diligent care to see their children taught to pray to God, and to rehearse the Apostles Creede, and the ten Commandements. For as by this exercise their hearts and mindes shall the rather be inclined to godlinesse and reuerence toward God, so as they increase in age, they shall every day better then other comprehend that which they learne, to their owne comfort, instruction, and saluation. Also, as the tongue is called the glory of man, because that, besides all other reasons, by his speech he is discerned from the brute beasts: so it is meete, that so soone as the childe can begin to speake, his tongue should be employed to glorifie God, by calling vpon him, and by learning some short Catechisme, containing the principles and grounds of christian religion: as also in repeating the will of God in such sort, as he will that we should serue and honour him.

If parents do note or perceiue any vice in their little ones, as swearing, lying, choller, couie, filching, couetousnes, contempt of parents, readinesse to strife, and other like corruptions: it is their dutie, diligently & in time to reprove

and correct them; as men vse to plucke vp weeds while they be yet young, least growing vp among the good seeds, they should hinder their growth, & choke them vp. By experience we can see that mothers in swadling their little ones, doe lay their limmes right, each in his place: likewise, if a child be giuen to be left handed, they chide him, yea, sometimes they binde it vp, or otherwise restraine the vse of it, that hee may be accustomed to vse his right hand. Also, if the child haue some string vnder his tongue, they cut it, lest it should hinder his speech: much more then ought they to beware, that through their negligence the vices of the soule doe not increase. For it is the dutie of the parents, euen in the infancie, to begin to shape and frame the soule vnto vertue.

It is also the dutie of parents to prouide that their children may learne at the least to write and read: for it may be vnto them a great help in the course of this life, and a treasure of much greater account then mony. And therefore the negligence of many is sharply to be reprov'd. Besides that, the performance of this dutie doth greatly binde their children vnto them. Neuerthelesse, the principall end thereof should not haue respect to such commodity, as the children may reape thereby towards the vse of this present life: but rather that they may read the word of God to their comfort, and instruction to saluation. Also it

were

were their parts to vse them daily to read some Chapters of the holy scriptures, thereby to incline and winne their affections to the word of God, to inure and acquaint them in the phrase of the holy Ghost, by little and little to learne the heauenly doctrine, to note the examples of Gods vengeance powred vpon the wicked and disobedient: and of his blessings vnto those that walke in his feare. Therefore if parents do looke that their children should obey them, then let them ioyne & accustome them to Gods word, which will redound much to their parents profit. If they cause their children to heare & read the holy Scriptures, therein they may learne, *Honour thy father and thy mother*: but if parents doe otherwise, then they traine them vp in the scriptures of diuels, whereout their children will learne most wicked things: but it is not so when they are instructed in the holie Scriptures. Parents therefore are diligently to apply themselues to this which God commandeth, and so often and earnestly commendeth vnto them: nameiy, to instruct their children in the knowledge and feare of God, and in the faith of Iesus Christ: Deut. 6. 6. 7. and 32. 46. Ephes. 6. 4. So also to teach them those things which they are to vse in their age. It is then great folly to linger children in the learning of vaine, trifling, and vnprofitable things, which as they grow in yeares they will contemne and forget. Parents can be carefull enough to bring

up their children in some course, trade or other estate, wherein to get their livings when they come to be men : and verely such fathers as doe neglect that, are vnworthie to haue children. But as the soule is more precious then the body, so is the dutie of parents, in youth to traine up their children in the practise of those things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents want knowledge, or be vnwilling to take leisure to teach them,; yet let them doe as much for their childrens soules, and the life to come, as for their bodies, and this present life. Parents that either cannot write and read, or will not, or haue not time to teach their children, will yet send them to schoole : and such as would haue them learne some Art or Occupation or traffique, if themselves professe not the same, wherein they like to employ their children, they will yet put them to dwel with those that doe professe the same, to the end they may learne. How therefore can parents excuse themselves, when their children remaine vntaught in those things that concerne the glorie of God, and life euerlasting ? But howsoever it be, if they be neither able of themselves nor do provide to haue them taught by others, they shall be inexcusable in the sight of God : and the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heavenly felicitie, will crie out for euerlasting vengeance

vengeance against their parents: so that if they account not their children as beastes without soule, or if they loue them with the due loue belonging to parents, let them declare their loue especially to the soule: the christian instruction whereof surmounteth all worldly treasure.

Some say, it would be a great comfort for them in heauen to know their neere kindred, and consequently their children: and this cometh of naturall affection. But might it not be a greater discomfort for them, euen in their life time, to see them go to hell for want of instruction? Some charge their children to be dull witted, and hard to be bowed, or brought to any goodnesse or vertue: Albeit naturall inclination be a great help or profiting, yet exercise and custome to do well, is a mightie meanes to bend and shape them that way: yea, euen such, that by experience we finde this old proverbe true: *Use overcommeth nature*: as the wheelwright doth by strength bow his timber, and letting it lie long in that bent, it bideth crooked. Barren ground well tilled, soyled, and sowed with good seed groweth fruitfull, and yeeldeth good increase: Iron weareth with handling: The water by continuall dropping weareth the stone: Wilde beasts may be tamed: and wilde coultis by custome be brought to the saddle, and are content to be led by the bridle: euen so the dullest capacities may by instruction and custome be fashioned to vertue. As contrariwise,

the

the wit most inclined by nature to vertue, may by bad instruction and the conuersation of the wicked be peruered, and grow vicious.

Parents therefore are herein to respect two points: first, to begin to frame and bend their children in their tender youth to vertue, remembering that a seale entereth deepest into softest Wax. They must be carefull that they do not speake or tell any foolish tales, baudie rimes, or vngodly speeches before their children, least they infect their tender wits with folly and astonishment. Experience sheweth that children will sooner learne any language by conuersation then elder folkes. Also that the younger the twig is, the sooner it is bent or made straight.

Secondly, it is the parents dutie to restraine their children from haunting and conuersing with such as be vicious, peruerse, and wicked. And vndoubtedly we see that they doe soone learne villanous and vnseemely speeches, and malicious lewde actions, with their corrupti-
ons; and as the old Prouerbe saith, halting with the lame, they shall learne to halt. A childe that naturally speaketh wel, by conuersing with such as corrupt their speech, shall degenerate and speake as badly. Tye a young twig that is crooked with a straight one that is stronger then it, and in growing it will become straight, and so continue when it is vndone. And contrariwise, a straight one tyed to that which is crooked

crooked, and stronger then it selfe, will grow and continue crooked,

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, then they ought carefully to see and enquire whether such as they thinke to place them withall, be religious and vertuous, and endued with the feare of God.

In the admittance of a seruant, the feare of some temporall or carnall inconuenience, causeth men to enquire of his, or her truth, honestie, or other qualities. Therefore if Parents shall commit their childe to the ordering and instruction of a Master, before they make enquirie of his honestie and christian conuersation, they plainly shew that they haue lesse care of the corrupting or infecting of their childe with vice, then of some small inconuenience that might happen by an vn honest and vnthrifitie seruant.

When men buy an earthen pot they sound vpon it, to see whether it be broken, least they should be deceiued in a small peece of monie, yet doe they not sound whether the Master to whom they commit their childe be vicious, or vertuous: albeit by putting and placing him with one that is vicious and irreligious, they put him in daunger of losse, both of bodie and soule.

Some doe respect their friendship with some Masters, rather then their vertue, and so doe

commit to them their children, least they should be angrie for putting them to another.

These men doe resemble and be like him, who being dangerously sicke, useth the aduise of an ignorant Physition, that is his kinsman or familiar friend, for feare he should take offence, if he should call another, albeit, without comparison, more learned and skilfull.

If thou shouldest haue any waightie matter in law, wouldest thou rather commit thy cause to an ignorant and negligent attorney, because he is thy friend, then to him that were both diligent and learned? Making a voyage through some dangerous Sea, wouldest thou in a tempest, commit thy Ship to a young Pilot, vnskilfull, or drunke, because hee is thy friend? What a foole art thou, that wilt not take the like care of the profit, honour, safetie, and salvation of thy childe?

Others commit their children, either to him, that will take them at the easiest rate, or by whom they may grow into greatest aduancement in the world, but neuer respect the hazard of their childe, so they may either spare, or get worldly goods. Let them also be carefull to restraine their children from vice, & to inure & accustom them to vertue: and indeed the fathers that instruct, or cause their children to be instructed, do far excell such, as onely doe beget them: for of these they receiue life only, of the other good & vertuous life. Yet parents ought not
so

so much to relie and rest vpon the diligence of their childrens masters, as neuer to care to vnderstand how they profit and goe forward in learning and vertue? for the regard of such diligence would make the masters more carefully to discharge their duties. And thereof came the Prouerb. *The masters eye fatteth the horse:* and this, *The masters eye is the fruisfulnesse of the garden.*

Vpon these sins ensue many punishments, both ghostly and bodily, as well in the parents, as in the children: yea, and in all the posteritie.

The holy Scripture giueth great commendation to sundry men & women, for their godly education, and vertuous bringing vp of their children: as to *Abraham*, for he commanded his sonnes and his household, to keepe the way of the Lord. So *Dauid* counselled his sonne *Salomon* to serue God, with a perfect heart, and a willing mind. It is said also of *Cornelius*, that he feared God, and all his household. Likewise of *Ennica* the mother of *Timothie*, that she nourished vp her sonne in the words of faith, and good doctrine. For where a vertuous and godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwise, when the parents are not carefull to teach their children to know God, and to know themselves: when they do not breed them vp in vertue, nor reprove them when they doe amisse, they

Gen. 18. 19.

1. Chro. 28. 9.

Act. 10. 2.

2. Tim. 1. 5.

Parents must performe their dutie to their children moderately with great grauitie and authority.

Gen. 22. 7. 8.

Pro. 4. 3. 4. 5. 6.

Pro. 3. 1. 2. &c.

That is thought to be well done

they then become corrupt in their vnderstanding, and abhominable in their doings: ignorant, and void of all knowledge and grace, and of reuerence or feeling of nature. which is done by example. Fruites are

If Parents be desirous to haue their children vertuous, and honest indeed (as in conscience they ought) then they must be diligent and carefull to practise godlinesse and honestie themselves. For we see by experience, according to the common Prouerbe. *As the old cocke croweth, the young learneth: such a father, such a sonne: and such a mother, such a daughter.* For like as when the head is well and sound, and also the stomacke pure from hurtfull humours, the bodie is commonly well affected: euen so, where the head or chiefe of any familie or household, is religious and sound in the faith, and feareth God, it commonly goeth wel with all the household. wont to take their shape

What shall it auaille, for parents to teach their children honestie & modestie, when they themselves in their workes and behauiour, do inuite them to wantonnesse, and lewdnesse? Verball instruction, without example of good deedes, is a dead doctrine: and contrariwise, good examples are the life of instruction, to make it profitable and effectuell. If the example of parents be contrarie to their instructions: If they teach their children sobrietie, modestie, chastitie, and yet themselues will follow wantonnesse, foule and lasciuious speeches, gestures,

gestures, and actions : it is as if with their tongues they should say be vertuous, and by the hands lead them with them to all vice and corruption. So that wicked parents are wicked counsellors to their children. If we would take him to be a Monster in nature, and vnworthy to liue in a Common wealth, that should counsell his child to drunkenness and fornication, what shall we thinke of those, who committing such iniquitie, doe by their example much more mightily put forward their children to such abomination, then by word they are able? What account can those Parents giue vnto GOD, who by their euill example, haue drawne into Hell their children, whom he deliuered to their charge to be guided into Heauen? Albeit such parents pitie not themselves, yet at least let them take pitie of their children, and not carrie them with them into euerlasting destruction. Such parents then deserue grievously to be reprovved, as shall vse any lewd speeches, or shamelesse behauiour, in brieft, any worldly or carnall actions in the presence of their children, to whom their examples may be as a dispensation, to giue themselves to the like. As also, how can they forbid that in their children, which they themselves doe commit? how can they correct them for the faults, which they themselves vse? Albeit children, in respect and reuerence to their parents, dare not reply and say, themselves doe these things, for those

which they reprove them: yet will the neighbours or others object it to their shame. Besides, their authoritie shall be so much the lesse, in that they declare in their works and actions, that they allow that which they forbid in words.

If parents therefore desire that their instruction may be effectually, and yeeld fruit, let them declare the same in holy life, and vertuous conversation: let them so order & governe themselves, that their children seeing the same as it were in a glasse, may be restrained from dishonest speech and wicked deeds: let them doe as guides, that shew the right way over foords and rivers, by going before those whom they leade: that their children following the steps and examples of their parents, may conforme themselves to their vertues, and so with them, and by them, be led to salvation, and life everlasting.

For this cause *Moses* gaue commandement *Deut. 6. 5. 6. 7.*
unto the Iewes, that the law might be kept in & 31. 13.

their families, that they might prosper in all that they went about. When *Obed-edom* had received the Arke of God into his house, which signified true Religion, the Lord blessed him & all his household. *1. King. 17. 10.*

When the widdow of *Zechariah* in the daies of *Eliab*, and the other & c.
widdow of Israel, in the daies of *Elisha*, had *2. King. 4. 1. & c.*

received the Prophets of God into their houses, who is ignorant how mightily and mercifully the Lord provided for them? When our

Tim 4.53.

Luke 19.9.

Act. 10.44.

Tim. 1.5. 3.15.

Eze. 16.20.21.

Psal. 127.3.

See more of
this point in
the vse and
necessitie of
catechising,

Sauour Christ had restored the Rulers sonne to his health, the Ruler beleued and all his familie. After *Zachens* had receiued Christ into his house, and was conuerted: saluation came to the same household. To be short, when *Cornelius* the Centurion embraced the Gospel, his familie also beleued and were baptized, and the holy Ghost fell vpon them all, which heard the preaching. And how well that house was ordered, where *Timothie* was brought vp, his knowledge in the Scriptures from a childe can witnesse.

And this is also a point worthy to be remembered, that the Lord, by his Prophet *Ezechiel*, calleth the children of the Israelites, which they had begotten, *His children*, because they were partakers of the promises, and signed with the seale of his cōuenant: and the Prophet calleth them, *The inheritance of the Lord*.

Such parents therefore, as be Christians must know, that their children are also the children of God, and partakers of those blessings that are promised to them in Christ Iesus their Sauour: and therefore that they shall do great iniurie to God himsetse, whose children they are, if they shall not see them carefully brought vp in his feare: and much more, if they, as before time many haue done, bequeath them, and in a maner consecrate and sacrifice them to the seruice of men, by thrusting them into Abbeys, Munckeries, Frieries, Nunneries, and Seminaries,

Seminaries, there to be brought vp, and remaine in perpetuall bondage of ignorance and error, in superstition and idolatrie.

The second point is, that fathers and mothers doe nourish and trayne vp their children in shamefastnesse, hatred of vice, and loue of all vertue. The second point.

They be charged by the fit Commandement, to feed, to nourish, and to bring vp their children, to teach them the principles and seed of Christian religion, to see they learne the Catechisme, to teach them to praise God before and after meales, as also to teach them by little and little, and by often repetitions, to vnderstand wherefore the Sacraments were instituted: to teach them manners, how to behaue themselves decently in their going, in their speaking, and gesture of their bodies: how to order themselves reuerently in the Church: how abroad in all places, and towards all men, in all honest companies: and so to begin some conscience in them. For it were better for children to be vnborne, then vntaught.

Now contrarie to this, is, when parents suffer their children to haue their will from the beginning: when they discourage and daunt them by severity, and by being too hastie with them: when they let the common ignorance of the word to be rooted in them, and haue no care to frame them to learne trueth and godliness, and so to prepare them, to be apt to

Dent. 6. 20.
Exod. 12. 26.
and 13. 14.
The proper dutie of good parents to their children, is to nourish them soberly, to keepe them vnder obedience, and to teach them good maners.

receiue profit from the publike Ministerie.

Pro. 23. 13. and
19. 18. and 26.
15. 17. & 22. 6.
5. & 13. 24.

It is therefore meete for all fathers, and mothers, if they will haue ioy of their children, that then they correct them when they doe amisse, and keepe them in shamesaſſneſſe, hatred of vice, and loue of all vertue, according as the holy Ghost counſelleth by the mouth of the wiſe men in ſundrie places.

For as the common Prouerbe is: *Byrch breaketh no bones*, neither doth moderate correction bring danger of death: but oftentimes it bridledh and keepeth backe the childe, that otherwise would runne headlong into hell, and ſo is a meane to ſaue his ſoule.

1. Sam. 2. 12. &
3. 12. 13. 14. and
4. 11.
1. King 1. 5. 6.

For the fountaine of all vertue, and chiefe of all mans felicitie, is good instruction, and right bringing vp. And contrariwiſe, children euill brought vp, bring ſhame & great heart breake to their parents. As old *Elie* was corrected himſelfe, for nor correcting his ſonnes, which is a notable example, neceſſarie for all parents to imprint in their hearts, that they may ſee their children well taught and corrected, leaſt they procure the wrath of God to fall vpon them, as did vpon this *Elie*, who honoured his children aboue the Lord, and therefore the Lord cut him and them off. For the comfort hee had of his ſonnes, was this: the Arke (the witneſſe of the Lords preſence) was loſt, thirtie thouſand of the people ſlaine, his two ſonnes *Hophni* and *Phinehas* killed: himſelfe when newes thereof

thereof came to him, for sorrow fell backward and brake his necke: vpon this his daughter in law fell in trauell, and in trauell died: the remnant of his house was glad to craue and begge for a small peece of siluer, and a morsell of bread.

Also the two and fortie children, that mocked *Elisha* the Lords Prophet, saying, *Come thou bald head*, were rent in peeces with Beares. Thus we see that children vntaught and vnchastised, bring shame and confusion to their parents.

Let them therefore alway remember this, that they prouide and bestow diligent labour, that their children be forthwith instructed in vertue and godlinesse, whilest their wits are yet voyd from cares & vices, and whilst their age is tender and tractable, and their minds flexible, and ready to euery thing; for then they will keepe fast good lessons and vertuous precepts, if they be taught them. For this is certaine, that we remember nothing so well when wee be old, as those things we learne in young yeeres.

It shall be conuenient and profitable therefore to handle the waxe straight way while it is moyst: to season those earthen vessels with very good liquor whilst they are new: to dye and tinge the wooll while it is faire and white, and not defiled with any spots. The Emmets, or Bees are not taught to gather into their holes or hillocks in Summer, whereby they

2. King. 2 23.
24.

How children should be brought vp.
Hold thy children in awe, and they shall haue thee in reuerence.

Pro. 30. 25.
Eccl. 6. 6. 7.

should liue in winter. Bees learne not to make their cels, to gather iuyce, and to make honey: but all these things be done by instruction of nature. So euery living thing, the lesse meete it is to learning, so much the more it hath of natieue prudence. But man neither can eate, nor goe, nor speake, except he be taught. Then if fertile fields, for want of tillage waxe barren: if trees being neglected, either bring forth no fruit, or else the same vnsauourie, without diligence or grafting and pruning: if dogs be vmeete to hunt, the horse and oxen vnapt to the plough, except mans diligence be put thereto: how vilde then and vnprofitable creatures would children become, except diligently and in due time they should be fashioned by good bringing vp? What a shame is this for any man to take great care to haue his dog well taught, his horse well broken, his land well husbanded, his house goodly trimmed, & richly furnished: and yet to haue his childe shamefully rude in manners, and altogether void of all garnishing and instruction of vertue and godlinesse? What a great folly and madnesse is this, for a father to take great care and thought how to get money and possessions, and to haue no regard of his childe, for whom the same is gotten? This is no lesse shame to heare, then if a man taking thought for the shooe, would set nought by the foot: or with great care and studie would prouide, that there should be no fault in the childes garment,

ment, not regarding the health of his body.
 This is (as the common saying is) to be penny-
 wise, and pound-foolish: to saue a sticke, and
 burne a house: to saue a ioynt, and lose the bo-
 dy. But oh vaine man, hast thou more care and
 desire to leaue thy sonne faire buildings, and
 full of lands, then for to instruct him in the way
 of godlinesse, and so leaue him a vertuous con-
 science? Hast thou rather a desire to hoord vp *Mat. 6. 19.*
 treasure for him, with rust and moth to be con-
 sumed, then to teach him the knowledge of
 God, which will not canker, but last for aye?
 Most parents (a pittifull thing to remember) be-
 coming to the bodies of their children, but their
 hearts they care not for: they desire their wel-
 fare in this world, but they passe not what they
 shall suffer in the world to come. Yea fathers
 provide lands, rents, reuenues, great annuities,
 offices, for their children here: but a-
 way, few provide or be carefull to haue them
 taught vp in vertue, and the feare of God. For
 the losse of their liues and bodies, they will sore
 weile and much lament: but the health and
 salvation of their soules, they make no recko-
 ning of. If they see them poore and sicke, they
 sorrow and sigh; but though they see them sin,
 and greatly displease God, they are nothing
 moved. It behooueth, that parents doe care-
 fully obserue, vnto what vices their children are
 most inclined, and so by good meanes admo-
 nish and draw them from the same. As
 parents

parents be carefull to prouide temporall things for their childrens bodies, which are transitorie: so much more carefull ought they to be to prouide spiritual things for their soules. And as they be diligent to keep the bodies of their children from fire and water, when they be young: so much more they ought to take care, that their soules be not poysoned with vices, and false and erronious doctrine, when they come to yeares of discretion: and this is the most acceptable seruice that they can doe to God. Children are called the fruit of their parents. Therefore, as a good tree is knowne by bringing forth good fruit: so parents should shew their goodnes in the good education of their children, which are their fruit.

Psal. 127. 3.

Mat. 12. 33.

To teach a child in the trade of his way, as *Salomon* commandeth, *Prou. 22. 6.* is, not onely to instruct him vnto godlinesse, but also vnto all other humaine duties: wherefore this dutie then belongeth vnto parents, and they are bound to doe it. For who should teach and informe the childe, but they which haue the gouernment and commanding of him? But it is well knowne, that parents onely haue the gouernment and commanding of their children, or such as they shall procure for their better education, and therefore this charge and dutie lieth vpon them, and they must look vnto it. Againe, this is apparant euen by the general law of nature, which hath taught the very brute beasts

Reasons.

calls to bring vp their young. And further, this
 is yet enforced from the opportunitie of
 being commanded. For euen as a plant will
 sooner take nourishment, and thriue better in
 the soyle where it first grew or sprung vp,
 then in any other ground, because it liketh his
 own soyle best : so children will sooner take
 instruction and good nourture from their pa-
 rents, whom they best like, and from whom
 they had their first being, then from any other :
 therefore you parents are in fault, if your
 children be not well taught. For whatsoever
 is commeth from the parent to the child, is
 naturall and kindly, no otherwise then the
 milke from the mothers dugges : you
 shall sooner be heard of your children, then ei-
 ther the sage counsell of the ancient, or the for-
 ble and mouing speech of the learned. Lastly,
 the rule of iustice doth require, that euen as the
 first parent *Adam*, and so all other after him,
 haue bene a meane of falling to all their poste-
 rity, in the begetting of children in their owne
 image, which according to the law of creation,
 should haue bene borne Gods Image : so now
 to shew of this all parents should lend their
 hands to lift them vp againe, & neuer cease, vn-
 til they see in some measure, the beaurie of the
 first Image, and the vertue of the second *Adam*.
 This is confirmed by many testimonies of Scrip-
 ture, as amongst other these doe proue. Deut.
 9. and 11. 18. 19. Ephes. 6. 4. Psal. 78. 5. And
 because

Gen. 5. 3.

because this dutie of parents, is many times committed to Schoolemasters, to Masters of Families, to Dames, to Patrones, and Guardians, and such like : they must therefore vnderstand, whosoeuer they be, that they are bound by the voyce of the almightie, to performe and to doe the dutie of parents, to all such as are committed to their charge, as if they were their owne children.

Now, the vices which some parents commit in not performing these duties before and after named, and ought of them to bee eschued, are these.

1. First, the ignorance of the parents : as if they be so rude, that they be not able to teach their children then they greatly offend God in the breach of this so necessarie a dutie: and therefore they must indeuour to get so much nurture and knowledge, as that they may be able to instruct others vnder them.

2. The second vice is, the prophannesse of many parents, who, so they may provide livelihood and necessaries for their children, they care for no more.

3. The third vice is committed of such poore parents, which make no great choise with what Maisters and Dames they place their children, so they may haue meate and drinke inough, and wages thereto competent, and are neither back-beaten, nor belly beaten, as they say. Alas, such poore children, while they serue

their bellies, they may loose their soules,
 if they want godly masters and dames to
 give them wholesome instruction, to hold them
 by good example, and to gouerne them con-
 stantly in the feare of the Lord. Wherefore
 let all Parents learne, that it is their dutie to
 choise of such masters and dames for their
 children, as are godly and religious, wise hear-
 ing, such as are both able and well disposed, to
 bring vp youth in all good nurture, and Gods
 grace: and not onely this (for the greatest care
 lieth vpon the parents) but also they must
 listen as conueniently they may, repaire vnto
 them, and see how they profit, and holde them
 by their good counsell, and be carefull to
 reuise those which haue the gouernment of
 them, to be good vnto them, in this chiefe point
 the rest. For (as Salomon saith:) *Life and* Pro. 18. 21.
is in the power of the tongue: so we may wel
 see life & death is in the education of our chil-
 dren. If they be well brought vp, it shall be life
 to them: but if it be otherwise, they are trai-
 ned vp to euerlasting death.

The fourth vice is, the fault of many ma-
 sters and dames, who make no further recko-
 ning of their seruants, then they do of their brui-
 tish beasts. For so long as their worke and businesse
 is well done by them, they care for no more,
 and they will teach them no further, then may
 be for their owne turne and benefit: that is,
 to be a profitable seruant vnto them. Such
 masters

maisters make their seruants drudges to the world and the diuell: and the life of such young men dieth while it shooteth vp. All these sin & vices passe against the will and word of God, because they are contrary to good nurture and godly instruction. Parents must be very carefull that their children may learne some occupation, or profession of life: and this is either mechanicall, which we call handicraft: or liberall, which is the learning of schooles: and the end of this is eyther to get their living honestly, and in Gods ordinance, or else if they want no maintenance to apply their profession and trade to the benefit of the Common-wealth. No childe of what birth or stock soeuer he be, ought to want this instruction and bringing vp. If thou say my childe hath no need of any trade: yet the common-wealth and Gods Church, hath need of him: for no man is borne for himselfe, but his friends will require one part, his kindred another, and his country the third. And if handicrafts like thee not, thou hast the liberall Sciences, of which no man euer was yet ashamed, but many haue made them their crowne of glory. *Saul* was annointed king, while he was learning his fathers Asses: and *Dauid* was taken from the sheepefolde, to feede with his wife dome, and gouerne with his prudence that honourable people of the children of Israel. And againe, wee reade that those two famous Prophets, *Elisha* and *Amos*, the one was called from

1 Sam. 9. 2. &c.
and 16. 11.

Psal. 78. 70. 71.

1 King. 19. 19.

Amos. 1. 1. 2.

from the plough, and the other from keeping
 of beasts: which examples doe plainly teach vs
 that the great and reuerent God despiseth no
 honest trade of life, be it neuer so meane, but
 crowneth it with his blessing, to draw all good
 vnder to his holy ordinance. But now a daies,
 which is the pride of our hearts (a thing to bela-
 mented through all our land) that many gen-
 tlemens children may not be brought vp in any
 trade. Oh it is too base and beggerly for them :
 they must liue of their lands, they must main-
 taine their gentrie : a small learning will serue
 their turne ; but in the meane while this ordi-
 nance of God is neglected, what miserie from
 thence ensueth ? Who are the wasters of patri-
 monies ? Who are the robbers and rousers in
 the Common-wealth ? who are the deflowrers
 of maidens ? Who are the defilers of matrones ?
 Who are the corrupters of youth ? and to speake
 in one word, who are the seedes-men of all mis-
 chief in our countrie, but these children of
 gentlemen, who haue not been taught and trai-
 ned vp in learning, or some occupation, while
 they were young ? For euen as a weed, if it grow
 in a meane soyle, will waxe out of measure noy-
 some, so these children comming of honorable
 and worshipful parents, brought vp in ease, and
 tempered with the delights of gentrie, they
 become immeasurably vicious, and who may
 tame them vnder ? neither lawes, nor Magi-
 strates, nor any other good meane.

First,

Good man-
ners in speech.

First, Parents must teach their children to vse faire speech, not onely towards themselves, but also towards others, and to call their betters by a reuerent and an honourable name: 1. Sam. 25.24. Mar. 10.17. Pro. 16.24.

Secondly, to speake modestly and humbly of themselves, and this point of good manners they may learne of that wise matrone *Abigail*, in 1. Sam. 25.41. where we reade, that when she was sent for of *Danid*, to be his wife, she first bowed her selfe to the seruants, and then made this lowly answer to him that brought the message: *Behold, let thine Handmaide be seruant to wash the feete of the seruants of my Lord.*

Thirdly, to admonish them, louingly to salute their friends and acquaintaunce, and generally all others, whom they take to be christians and brethren: which consisteth in praying well to others, wishing health and prosperitie vnto them: Luke 1.28.40. 1. King. 1.37.

Fourthly, to put them in minde, to acknowledge a benefit, where they haue receiued it, with giuing of thanks.

Fiftly, to teach them to confesse an offence where it is committed, with humble crauing of pardon, And example hereof, they may haue in that vertuous and faire spoken matrone *Abigail*, as they may reade in 1. Sam. 25.23. &c. Of that men and children saw what great danger they draw vpon them by the neglect of this dutie, and might preuent it! and also what

gratious

gratious blessings they might procure both to themselves and others, by meanes of it, as this vertuous *Abigail* kept *Dauid* from shedding innocent blood: saued her owne life, with the looses of her familie, and in the end was receiued to be a Princes wife, for the wise carriage of her selfe in this matter.

Againe, Parents must teach their children good manners, and ciuill behauiour, to rise vp to their betters, to vncouer the head, to make obeysance, to be courteous towards their equals, to be gentle and lowlie to their inferiours, and louing and kinde to all: this is no lesse needefull for youth, then their meate and their drinke.

Also to admonish them, to giue their elders and betters leaue to speake before them: *Iob. 45.* That they keepe silence while their betters are in place, vntill they be spoken vnto: and when they must make answere in few words, without vnnessearie circumstances, and direct-ly vnto the matter. And they may not be loude, swelling, or hot in speech, but colde and milde: *Proverb. 17.* Warne them, that they doe not interrupt or trouble others while they are in speaking. *Prou. 29. 20.* Wherefore, if children *Abigail* keep the bounds of good maners, they must not be streperous or troublesome in talke, but they must obserue and take their due time and place, and if there be any thing spoken vnto them which they would willingly make answere, they

they must either courteously craue leaue of him that speaketh, or else they must carrie it in remembrance, vntill their turne commeth to speake, which is the better of the twaine. And further, they must giue an entercourse of speech vnto others: and so suffer others to speake by them; for there is a time to keepe silence, and so to heare others speaking, for he that will haue all the talke, passeth the bounds of good manners.

Good man-
ners in gesture.

Moreover, Parents ought to teach their children, how to frame their gestures to a reuerent and dutifull behauiour towards others: which consisteth in these points.

1. The first is to meete these that are coming towards them. And of this they haue an example in holy *Abraham*, Gen. 18.2. where it is said: *And he lifted vp his eyes and looked, and loe, three men stood by him, and when he saw them, he ranne to meete them from the tent doore. Againe, another example they may haue in King Salomon, sitting vpon his regall throne: 1. King. 2.19. Bathsheba therefore went to King Salomon, to speake vnto him for Adoniah, and the King rose to meete her.*

2. The second is, to rise vp to elders and betters when they passe by them. And this is taught *Leuit. 19.23. Thou shalt rise vp before the hoare head, and honour the person of the old man, and dread thy God: I am the Lord.* Be-
heere wee must warne you of a great abuse
which

which for the most part is committed in all Churches, and which tendeth to the high dishonour of God: which is this, that neither you your selues, neither your children, nor seruants, doe know the time of your duties, but you will then rise vp to men, when both you and they should kneele downe to God: as if one that is more honourable among you, shall come into the Church, while you are vpon your knees in prayer vnto God, presently you start vp, and leaue God, to reuerence men. Is this religion? is this deuotion becomming Gods house? is not this all one, as if a man should say, stay **G O D** heere comes in my father, my master, my worshipfull neighbour, and my good friend; to whom I am much beholden, I must doe my dutie vnto him, I must rise vp till hee be past, and then I will come to thee againe? What is this but to preferre men before **G O D**? this doing plainely sheweth, that such are louers of men, more then God: and that such as take this dutie and reuerence vpon them, are robbers of Gods honour, and they shall answere him for it.

Is there no time to shew our dutie towards men; but euen then when wee are about Gods seruice? Why, know thou, when man standeth before God, how honourable so euer he be, hee is but dung and filth, and not to be regarded in comparison of him. And let parents learne this wisdome, that while

they are taught their duties towards men, it is not to rob God of his worship: but there is an appoynted time to euery dutie and purpose: as Ecclesiastes in his third Chapter well admonisheth: *To all things there is an appointed time, and a time to euery purpose vnder the heauen.* It is recorded of *Leuee*, to his eternall praise: Deut. 33. 9. that in Gods cause he said of his father and mother: *I see him not, neither knew he his brethren, nor his owne children:* euen so beloued, our eyes and our minds, and deuotions, should be so fixed and intent vpon God, when we are in his seruice, that we should not see or regard any man in that while. And againe, we reade in the second Chapter of the Gospel after *S. Iohn*, of our Saviour himselve, who though hee was the most dutifull childe that euer was borne of woman, yet when he was about his fathers business, he saith vnto his mother: *Woman, what haue I to doe with thee?* which examples will teach vs, that when we are about Gods seruice, all other duties must sleepe and be laid a part.

3. The third dutie of good manners to be obserued in their gesture, is to stand while their betters are sitting in place: example of this wee haue in holy *Abraham*, of his entertaining of the two strangers, as it is written. Gen. 18. 8. *And he tooke butter and milke, and the Calfe which hee had prepared, and set before them and stood by himselve vnder the tree, and they did eate.* Well may *Abraham* be called the father of

cles. 3. 1.

ohn. 2. 4.

of the faithfull, for giuing his children so good example.

4. Their fourth dutie, is to bend the knee, in token of humilitie and subiection : example of this, 1.King.2.19.

5. The fift thing is, that they giue the chiefe place to their betters, and to offer the same to others in courtesie. 1.King.2.19. Luke.14.8.9. 10. Pro.15.33.and 16.18.

6. Their last dutie is, to vncouer their head. And though wee finde no example for this in holy scripture, as being not vsed in those former times : yet seeing the thing is ciuill and comely, and one of the speciall courtesies of our daies, we will confirme it also with the authoritie of Gods word : Phil.4.8. *Whatsoeuer things are honest, whatsoeuer things are of good report, those things do.* And again. 1, Cor.14.40. *Let all things be done decently, and according to order.* Now this kind of ciuilitie, is both decent and according to order, as also honest, and of good report : and therefore warranted and commended by Gods word, and so worthy to be followed.

Therefore if our children be not thus trained vp in nurture, while they be young, when they be old they shall be found so headstrong, and they will not be gouerned, but this consequent must needs follow, that all order shall be taken away, and then confusion must needs ensue.

For if nurture be neglected, then our elders and gouernours shall not be reuerenced; if they be not reuerenced, they will not be regarded: if they be not regarded, they will not be obeyed: and if they be not obeyed, then steps in rebellion, and euerie one will doe what hee listeth.

These vices and great abuses, are to be reformed, and with speede amended, not onely of many parents and masters themselves, but also that they labour with all diligence, that they may be redressed and amended in their children and seruants: first, the grosse ignorance in the grounds of Christian Religion, which yet remaineth in any Parents, Masters, and their families, who giue themselves to sleepe in the Church, to talke one with another, to turneouer their bookes there, and vsing of their owne private deuotions or praiers, in the time of publicke preaching and prayer, all which no doubt are grieuous finnes and transgressions: and besides many absent themselves from holy exercises, and specially vpon the Lords day, then lying in their beds, haunting of Ale-houses and Tauernes, riding and going abroad about their worldly affaires, for pleasure and profit, being also wearie whilst they be present at prayers and preaching, seldom do they preuent or come before prayers, nay many come in the midst thereof, to the great disturbance of the same, and others that are there: and some againe before the

sermons

Sermons are ended: other some after the prayers made, and before the singing of the Psalmes, and the vsuall blessing to be pronounced, depart thence, whereof they as well as those that tarrie should be partakers, posting also out of the Church, as it were from a play, or may-game, as though they supposed that no more reuerence should be shewed there, then in other places or that some part of diuine seruice belonged vnto them, and not vnto other some, whereas in very truth, euerie one ought to be a like partakers of the whole.

And how should wee looke for any good-esse from God, where this, that is the seede of all sin, and the nurse of all abominations raigeth and swaieth so much?

Let such as are fathers and mothers, and children, know in what sort they must be carefull for them. Their children are the good seedings of God, they be members of the body of Christ, & the sonnes of God. The kingdome of heaven belongeth to them. God hath appointed his Angels to guide and leade them, and to shield them from euill: and their Angels be in the presence of God, and do behold the face of their father which is in heaven. They be fresh members of the Church. Who knoweth what necessary instruments they may be in the house of God? It is not inough to feede them, to cloath them, & to nourish their bodies with necessarie maintenance,

Mat. 18. 10.

For the heathen doe this, which know not God: and the sauage and brute beasts, and the birdes, which haue no vnderstanding, they breed vp their young ones, and are tender and painfull to prouide for them. The Asse though she be dul, the Beare and Lion, though they be wilde and cruell, yet seeke they far and neare to get wherewith to help their young. Therefore, if there be any, or can be any, which doth forsake and leaue his owne, hee is more beastly then the foolish Asse, and more vnnaturall, then most cruell Beares and Lions, and Tigers.

But in this behalfe, men are for the most part ouer carefull. For this cause many builde their houses with blood, and seeke possessions by iniquitie: they ioyne house to house, and field to field, and will dwell alone vpon the earth: they oppresse the poore and needie, and doe wrong to the Widdow and the fatherlesse: they make money their God, and spoyle one another: and all to prouide for their children. This is the couer and cloake for all their mischiefes, they may not leaue their children vnprouided for. Vnhappie are such fathers: which in this sort care for their children, by the ruine and spoyle of the needie and innocent, and so breake the commandements of God: because their portion shall be with the wicked in the lake that burneth with fire and brimstone. And vnhappie are their children, because they are partakers of their Fathers wickednesse, and therefore

Esay. 5. 8.

Esay. 24. 1.

therefore shall also be partakers of punishment with them.

The Prophet *Dauid* saith: *I haue seene the wicked strong, and spreading himselfe like a greene Bay-tree: Yet hee passed away, and loe, hee was gone, and I sought him, but he could not be found.* His roote was deepe, his stocke strong, his branches broad, hee spread ouer and shadowed the whole countrie: yet hee passed away: he departed, his sonnes died, his house soone decayed, and his name was in little time quite forgotten. Psal. 37. 35. 36.

Oh, how much better then is it, to furnish the mindes of our children, and to instruct them in godlines, to teach them to know God, to leade their life vertuously, and to rebuke them, and chastise them for ill doing?

The beginning of wisdom, is the feare of God. Let them then learne, what that good and acceptable will of God is. Shew them the way in which they shuld walke, that they go neither to the right hand, nor to the left. The word of God is pure, and giueth vnderstanding to the simple: it is a light to their foote steps: it teacheth those that are young to amend their waies. In children by nature are darkenesse, and cannot see except they be lightned with Gods word. Psal. 111. 10.
Pro. 9. 10.
Psal. 19 7. 8. 6.
and 119. 6. 105.

And therefore *Salomon* saith: *Catechise a child in his youth, and he will remember it when he is old.* This is the right blessing, when fathers and Pro. 22. 6.

and mothers giue to their children, when they cause God to blesse them too.

Mat. 21. 15. 16.

When Christ came into *Ierusalem* the young children receiued him: They cried, *Osanna to the sonne of Dauid; Blessed is he that cometh in the name of the Lord.* Christ giueth witnes of them: *By the mouth of babes and sucklings, hast thou set forth thy praise.* The words of the little and simple children, were able to confound the wisdom of the Pharises. Thus were they taught from their cradle, so carefull were their godly parents for them.

Psal. 82.

Contrariwise, they cannot haue any wisdom, that dispise the law of the Lord. They become blinde and wicked, and abominable in all their waies. They haue no sence nor feeling of the will of God. They cannot know light from darknes, nor God from *Belial*. Such were the children that derided *Elisha*, as also *Absolon*, whose heart *Sathan* had so possessed with the spirit of pride and ambition, that hee went about to depose his father from his kingdom. So also his brother *Adonijah* vsurped the kingdom of his father *Dauid*.

2. King. 2. 13.

2. Sam. 16.

1. Chr.

1. King. 1. 5.

Another care, which a father ought to haue of his children, is to traine them vp in study and vertue, and of a godly life. *Blessed are the pure in heart, for they shall see God.* They which keepe not this way, are the children of wrath. Herein standeth the whole profession of a Christian life. For God hath not called vs to uncleannesse, but

Mat. 5. 8.

1. Thess. 4. 7.

holinesse. This is the will of God, and this
our promise made vnto him, that wee serue
in holinesse and righteousnesse all the daies
of our life, that we increase in vertue, and grow
in grace to grace.

Luke 1.74.75.

A wise and louing father which sendeth his
sonne to a dangerous journey, eyther by sea or
land: first instructeth him with aduise, and tel-
leth him in what sort hee shall auoyde perils.
Take heede (saith he) the way is dangerous,
which thou must passe. The sea is terrible, the
waves rise vp as high as heauen, and by and by,
thou shalt see a pit as lowe as hell. The sands
shall swallow thee, the rockes may destroy thee.
Thou shalt passe by huge mountaines, and
through a wildernesse, where theeues will as-
saile thee. Thy heart will quake. Thou shalt
seek for succour, and find no man to help thee.
In these and these places hath many a good
childe bin cast away. O take heed (my son)
thou art the staffe, and the comfort of mine age.
Woe might come to thee otherwise then well, I
will soone end my daies in sorrow.

If a father be thus carefull that his childe
should escape worldly dangers, hee must be
carefull of spirituall dangers, in which whoso-
uer is lost, is lost for euer. Therefore, thus, or to
the effect, will he say to him: Oh my sonne vn-
derstand what God hath done for thy sake.

1. Pet. 5. 8.

Iam. 4. 7.

Pro. 18. 10.

Take heed to thy selfe. The world is all ouer-
flowed with snares. The diuell raungeth and
seeketh

Psal. 50. 15.

Pro. 1. 10. 11.

Rom. 12. 2.

1. Iohn. 2. 15.

Psal. 51. 5.

Ephes. 2. 3.

Col. 1. 12. 13.

2. Cor. 6. 1.

Rom. 13. 12.

seeketh whom he may deuoure. Giue no ground to him, but resist him, and hee will flie from thee. Be strong in faith. The name of the Lord is a strong tower of defence. Call vpon him in the day of thy trouble, and he will deliuer thee. He will giue thee of his spirit. Take heed my sonne, and be not deceiued, let no wilfulnesse cast thee away. If sinners intice thee be not a companion of them in wickednesse. Fashion not thy selfe to the likenesse of this world: for the world passeth away, and the lust thereof. He that loueth this world, the loue of God is not in him. Be not like vnto them that perish. Thou wast conceived and borne in sin. Thou art by nature the child of wrath: but God made thee meeete to be partaker of the inheritance of the Saints in light, and hath deliuered thee from the power of darknes: and hath translated thee into the kingdome of his deare sonne. Receiue not this grace in vaine; but cast away the works of darknesse, and put on the armour of light. Be renued in thy heart, and in thy spirit, that it may appeare I haue bin carefull for thee. Thus a carefull father seeketh to traine vp his sonne, and to nurture him.

Now there be some necessarie meanes and helps, whereby godly parents may the more effectually and vertuously bring vp their children according to the directions before spoken of, as these:

First, not to suffer their children, and youth to haue

their owne will. For Salomon saith, Prou.
 2.10. *They that are of a froward heart, are ab-*
omination unto the Lord. And againe, in the 29.
 Chapter, verse. 15. *Achilde set at libertie, wa-*
shes his mother ashamed. But what will some be
 come to answer in this case? Oh hee may be
 taken of that time enough afterwards. But
 what saith the wiseman, Eccles. 25. 27. *Giue no*
place to the waters, no not a little. The heart of
 a childe is as the violent waters. And as those
 which haue experience in keeping and repai-
 ring the sea banks, can easily tell vs, that if the
 waues should be suffered to breake ouer
 one tide, they should hardly in many daies
 recover it againe: so if thou sufferest thy childe
 to haue the full swinge and course,
 but a small season, thou shalt hardly or ne-
 ver againe winne this breach.

2. The second meanes is, moderation in
 feeding, not to pamper children with too much
 meat, or that which is delicate, but to giue them
 that which is wholesome and sufficient, and no
 more. For excesse breedeth diseases, both in
 body and minde, maketh them gluttons and
 drunkards, consumers of patrimonie, and this
 draweth a thousand more with it: and e-
 ven as the fattest soile bringeth forth the ran-
 cest weeds, so pampered children brought vp
 without due government and discipline, thrust
 forth the greatest and most ouergrowne vices.

3. The third help is, not to cloth them
 with

with costly apparrell, or to attire them with new fashions. For this againe is contrarie to the nature of paines and labour, and stirreth vpride. For euen as soft flaxe is soone on fire so youthfull nature will soone be inflamed with this vice, as lamentable experience too much teacheth at this day. For, from whence commeth this disguised and monstrous apparrell, but from wanton and dissolute education of youth? This is the speciall sinne of England and if any thing be the ouerthrow of it (which God for his mercie turne away) it will be this the land is too heauie of this sin. For the pride of all nations, and the follies of all countries are vpon vs, how should wee long beare them? *How art thou fallen from heauen, O Lucifer, sonne of the morning? And it shall be in the day of thy Lords sacrifice, that I will visit the Princes, and the Kings children, and all such as are clothed with strange apparrell.*

*Esay. 14. 12.
Zeph. 1. 8.*

4. The fourth help is reprehension, or chiding. And this is taught. *Prou. 29. 15. The rod and correction gine wisedome.* Whereby the rod, is vnderstood chastisement, and by correction is vnderstood, chiding or reprehension. The want of this help was the vtter spoyle and vndoing of *Adonijah*, as may be seene, *1. King. 1. & 2. chapters.* And here we cannot but iustly find fault with most parents, who though they be somewhat carefull for their children while they be tender: yet when they be come to some

years

years of discretion, as to fifteene or sixteene,
which time is most fit for reprehension, be-
cause then by all reason it should soonest enter;
and which time againe is most dangerous, be-
cause then our affections are most strong in vs)
when they be growne to mens and womens
estate, they may not be reprehended, they may
not be disgraced. But know thou, oh wise pa-
rent, that so long as thou hast a child, so long
thou art a parent : and so long as thou art a fa-
ther, so long thou must carry a fatherly autho-
rity and power ouer him.

The fift help, is chastisement, and it may
well be called a help, because where reprehension
will not serue, that must help : and this
must be vsed in order and method, as the skil-
full Physitian will not giue his strong & bitter
before his preparatiue, lest the working of
it should be hindered by the stubborne and in-
curable obstructions : so the wise parent in cu-
ring his sonnes vices, must not strike before he
is reprehended or preadmonished : least ei-
ther he be too much cast downe and discoura-
ged, or waxe obstinate. This kind of physicke,
is more strong then the former, so it hath a
more forcible and excellent working. For great
is the godlinesse in that seueritie, by which the
power of sinning is taken away. And againe,
Solomon in the 22. of the Prouerbes, verse 15.
saith more worthily : *Foolishnesse is bound in
the heart of a childe, but the rod of correction
shall*

shall drine it away, And againe in the 13. chapter, verse. 24. *Hee which spareth the rod, hateth his sonne :* that is, hee is an enimie vnto him. Wherefore know thou this, O thou father, that when thou seest thy sonne dangerously sicke with the disease of sinne, and doest not vse this help and remedie, which God in his holy word hath prescribed vnto thee, thou art accessarie to thy childs death, as an enimie, and his blood shall be required at thy hands : because where thou mightest haue saued him, thou hast wilfully cast him away. For Gods loue (good parents) looke to your children.

Oh that parents had lesse carnall affection, and more wisdom: for euery parent is blind in his owne children.

Oh, is it not a pitifull thing, that parents should themselues make graues for their owne children, & burie them quicke without all compassion, and thinke they doe well in it? And is it not a follie aboue all follies, that while the parent layeth his hand vpon his childs mouth, to keepe away the colde wind, hee presseth it downe so hard, that hee strangleth him therewith? Thus many a father and mother in the world, haue killed their deare ones by their inordinate loue and cockering of them, and thus many poore infants must stil be murdered, because parents will not be warned.

Parents are bound by the law of nature to loue their children : for what a crueltie were it, not

not to loue them that they haue begotten and borne? But yet wisdom requireth, that they somewhat dissemble and hide their loue (specially to those children that be of some reasonable discretion) lest they should take boldnesse thereupon to doe what they list.

For if we well consider of mans nature, *Gen. 6. 5. and 8.* that it is euill even from his birth, we shall then see the yong child which lieth in the cradle, *Mat. 15. 19.* to be both wayward, and full of affections: and though his bodie be but small, yet hee hath a great heart, and is altogether inclined to euill: and the more he waxeth in reason by yeeres, the more he groweth proud, froward, wilfull, truly and disobedient. If this sparkle be suffered to increase, it will rage ouer, and burne downe the whole house. For wee are changed and become good, not by birth, but by education.

For like as planting and carefulnesse hath great power in all growing things: euen so Education greater vertue and strength: and better fruit in the diligent bringing up of children.

Therefore parents must be warie and circumspect, that they neuer smile or laugh at the words or deedes of their children, done vnwisely, vntruthfully, naughtily, wantonly, or unreasonably, nor to kisse or commend them for doing. For children will commonly accuse themselves vnto such things, as they shall

shall see and perceiue to be pleasing and delightfull to their father and mother. Therefore they must correct, and sharply reprove their children, for saying or doing ill, and make it knowne vnto them, that they be neither well pleased, nor contented with their so doing, but that it greatly disliketh them. And again, on the other side, let them kisse and make much of them, whensoever they shall see or heare them doe any thing that is a signe of goodnesse.

But such is the fond and too much cockering affection of some parents towards their children, that there is more need in these daies, to teach and admonish them not to loue them too much, then to perswade them to loue them. For *Dauids darling*, was *Dauids traytor*.

2. Sam. 13. all
and 18. 35.

And this is the manner of God, and his iudgement, that when any father or mother begins (as it were) to set their childe, or any thing else, in the roome of God, and so loue the same about him which gaue it, either to take away the child, or the thing, or else to take away the parents, before they prouoke him too much. For as the Ape doth with too much embracing well neere kill her young whelpes: so likewise, some vndiscreet parents, through immoderate loue and ouer-much pampering and cherishing, doe vtterly spoile and marre their children.

Therefore, if parents would haue their children liue, they must take heede that they loue

due them not too much: for the giuer is
pleased, when the gift is more esteemed then

We may see by experience, how that many children of good wit and towardnesse, are mar-
red and spoyled for want of good education, which are of a
and so get those vices from their tender yeeres, good toward-
which all their life after doe for the most part nesse and wit.
company them.

For when parents doe either too much
reuerence their children, or by their lewd exam-
ples allure to naughtinesse, or neglect due in-
struction: what other thing (I pray you) can
come to passe, then which wee see in trees,
which from the beginning being neglected,
become crooked and vnfruitfull?

Contrariwise, they that are pruned, erected,
ordered and watered with the hand and coun-
selling of the Husbandman, are made straight,
fruitfull, and fruitfull. So that the manner of life,
education and custome, are of great impor-
tance to moue to vertue.

What a great follie is it in Parents, to toyle
themselves and be occupied in getting riches,
and to be nothing carefull for their children,
whose sake riches are gotten? Assuredly
there can none more precious and better he-
ritage be left vnto children, then if they be well
and vertuously brought vp from their tender
age and be rightly instructed vnto vertue from
their infancie. This patrimonie remaineth with

Two things
which much
hinder good
education.

them continually, nothing at all subiect to the stormes and troubles of fortune. But we see two speciall causes, why some parents doe more negligently prouide that their children be instructed : to wit, too much cockering, and nigardship.

In cockering, mothers doe more often offend, and especially those which haue but few children.

These doe like as if some Husband-man should refuse to til his field, because he hath but one only. Who could suffer this mans folly and peruersenesse of iudgement ?

Is it not much more to be tilled, because it is onely one ?

Yes verily, that so the profit and increase of one, may recompence the want of many : euen so, after the same sort we iudge it to be the dutie of mothers, so much more diligently to bring vp their children, by how much they are fewer.

The fewer the
children, the
more diligent-
ly to be cared
for, that they
be well
brought vp.

But wee see what doth let mothers, that they loue their children more deerely, then that they can suffer them to be an houre out of their sight : but this is cruell loue, so to loue their children, that they should be as it were giuen ouer of their mothers vnto all naughtinesse : of which peruerse and cruell loue, not a few shall suffer the iust punishment, which with great grieve of minde, and with teares shall be compelled to see the vnbridled wantonnesse and vngratiuousnesse

ingratiouseſſe of their children, vnto which they doe now, all too late, goe about to provide a remedie.

On the other ſide, niggardſhip is oftentimes greater, then that parents will not beſtow the

The ſecond
cauſe which
hindereth
good educa-
tion.

Whatſoeuer is ſpent vpon horſe-keepers, or horſe-breakers, fooles, miſtrells, dogges, ſwikes, &c. that, ſome thinke, well beſtowed: but if they ſee any thing to be ſpent about inſtructing their children, they thinke all ill beſtowed, and are much more carefull that an ſonne be well framed to vaulting and leaping, then that their childe be well inſtructed to reuerence.

This inconuenience commeth to the minds of children, if they be not well brought vp, that they become ſeruile, and lie open to all ſinne and naughtineſſe.

For if a man leaue his field vntilled, he ſhall find it to haue brought forth ſearne & thistles, and ſuch vnprofitable weedes: after the ſame manner, if he ſhall leaue the wits of his children vntrained vnto, and vnexerciſed, he ſhall be ſure to reape moſt abundant fruite of wantonneſſe and ingratiouſneſſe.

The holy Ghoſt ſpeaking in the Scriptures of fooliſh ſonnes, as that he that begetteth ſuch a ſonne, getteth himſelfe ſorrow, and that the father of a foole hath no ioy: Prou. 17.21. meaſureth it not ſo much of naturall fooles or idiots,

and such as are destitute of common reason (although it is true, that is a lamentable iudgement of God, and a heauinesse to the parents of such a childe) as of wicked children, such as either are ignorant in the word, or not knowing how order one right steppe to the Kingdom of God: or else hauing some knowledge, abuse it to maintaine their carnall lustes and appetite.

For this cause, as it would grieve parents to haue naturall fooles to their children, or such as either in some imperfection of nature are dismembred, or deformed, and misfigured in the parts of their bodie: so much more should it grieve them to haue such children, as either for want of knowledge and heavenly wisdom, cannot walke in the feare of God; or abusing the knowledge giuen them, prostitute and giue themselves to all sinne and wickednesse.

It is marueilous how greatly parents can bewaile the want of one naturall gift, proceeding of some imperfection, and how easily they can passe ouer without any grieve, the want of all spirituall graces, springing from corrupt education.

In like manner is it strange, that men can take the matter so heauily, when their children breake into such offences, as either haue open shame, or ciuill punishment following them: and yet can make no bones, but passe ouer such

sin

as are against the maiestie of God, accompanied with euerlasting confusion, and unspeakable torments?

Wherein what doth the most part of men away, but their great hipocrisie, in that neither their ioy, nor their grieve is found to their children, and that they loue themselves more in their children, then either their saluation, or the glorie of God: the tender loue and care whereof (no doubt) did increase the sorrow of *David*, for the death of his sonne *Absolon*: who was not so much grieued for the losse of a son, as for that vntimely end of his sonne, to whom the time of repentance for his saluation, and the glory of God, was denied: which happily, if he had liued, his father *David* might haue reioyced in. 1. Sam. 18. 33.

Let Parents therefore learne to correct their affections to their children, and be grieued for their ignorance, impietic, and sinnes; whereof either their carnall copulation, the not lamenting of their naturall corruption, the want of prayer and holy seede, or prophane education, armed with the wrath of God, may be a most iust occasion.

Can parents hope for a holy posteritie? or doe they maruell if the Lord crosse them in the children of their bodies, when they make as bold and brutish an entrance into that holy ordinance of the Lord, as is the meeting of the neighing horse with his mate? when being

ioyned in that honourable estate of matrimony, either as meere naturall men, without all knowledge of God, they beget their children: or as too carnall men without the feare and reuerence of the Lord, neither bewailing their corruptions which they receiued of their ancestrie, nor praying against their infirmities, which may descend to their posteritie, they abuse the marriage bed.

Lastly, when hauing receiued the fruit of the wombe, they haue no care, by good and vertuous bringing vp, to offer it to the Lord, that their childe by carnall generation, may be the childe of God by spirituall regeneration?

Surely no: and yet men looking vp to God his prouidence and secret counsell, without all bethinking themselves of their corrupt generation, from which their children are descended, without all looking backe into their wicked and godlesse bringing of them vp, wil fret against their sinnes, fume against their children: yea, often they will correct them, and that to serue their owne corruptions, not so much grieved for that they haue sinned against God, as that they haue offended them.

Christians therefore must know, that when men and women raging with boyling lust, meete together as brute beasts, hauing no other respect then to satisfie their owne carnall concupiscence, when they make no conscience

to sanctifie the marriage bed with prayer, when they haue no care to increase the Church of Christ, and the number of the elect, it is the iust judgement of God to send them either monsters, or naturall fooles, or else such as haue good gifts of the minde, and well proportioned bodies, are most wicked, gracelesse, and prophane persons.

Againe on the contrarie, wee shall finde in the word of God, that noble and notable men commended vnto vs, for rare examples of vertue and godlinesse, were children asked and obtained of God by prayer.

Our first parents *Adam* and *Eue*, be- Gen. 4.2.25.

humbled after the birth of their wicked sonne *Caine*, obtained a righteous *Abell*: of whom, when by his bloodie brother they were bereft, they receiued that holy man

Abraham, begetting in the flesh, had a Gen. 21.2.
wicked sonne *Ismael*, but waiting by faith for the accomplishment of God his couenant, he obtained a blessed *Isaack*.

Jacob not content with one wife, according Gen. 30.24.
to the ordinance of God, was punished in his children: yet afterward being humbled, hee receiued faithfull *Ioseph*.

Elkana and *Hannah*, praying and being cast 1.Sam. 2.9.
downe, had a *Samuel*, that did minister before the Lord.

David and *Bathsheba* lamenting their finnes, 2.Sam. 22.24.
obtained

2. Sam. 22. 24.

obtained *Salomon*, a man of excellent wisdom.

Luke. 1. 13.

Zacharia and *Elizabeth* fearing the Lord, received *Iohn* the Baptist, a fore-runner of Christ.

Looke what finnes parents have received naturally, without God his great blessing, without prayer and humbling of themselves, they shall conuey them to their posteritie. And although the Lord graunteth sometimes ciuill gifts vnto the children of naturall and carnall men: yet for the most part they receiue their naturall finnes.

But if the children of God, by regeneration, doe see into themselves, and lament their finnes of generation, praying that their naturall corruptions may be prevented in their posterities, they shall see the great mercies of God, in some measure, freeing their children from the same.

Now when thou shalt see such finnes to be in thy children, enter into thine own heart, examine thy selfe whether they are not come from thee: consider how iustly the hand of God may be vpon thee: and when thou wouldest be angry against thy child, haue an holy anger with thy selfe, and vse this, and such like meditation with thine owne soule: Lord, shall I thus punish mine owne sinne, and that in mine owne child? shall I thus persecute the corruptions of my ancestors? nay, I see (O Lord) and prone

that

that thou art displeased with me, for the too small conception of my childe: I lay then in some sinne, I asked it not of thee by praier: be mercifull vnto me (O Lord) and in thy good shew some pittie vpon my child.

Thus thinking, thou goest about to correct in thy childe, which hee could not help, moving thy selfe with prayer, repenting with Jacob, thou shalt be so affected, as desirous to draw thy child out of sin, yet with the mildest means and least rigor.

And one thing is most wonderfull; that some will teach their children to speake corruptly, and doe wickedly, whilest they are young, and yet beat them for it when they are old.

Againe, some will imbolden their little ones to practise iniquitie towards others, which when by the iust iudgment of God, they afterwards exercise towards the parents themselves, they are corrected for it. And yet deale with these, and such like men, for the euill education of their children, and they will answer: doe not we as much as is of vs required? we send our children to the Church to be instructed of the Pastor: and to the schoole to be taught of the maister: if they learne, it will be the better for them: if not, they haue the more to be reuered for: what can wee doe more? But remember, O man: consider, O woman, whoeuer thus speaketh, that for sins sake, and the

want of praier, there may be a plague vpon the Pastors paines, and a curse vpon the teachers trauell.

Children profit more by good example in one month, then by instruction in a whole yeare.

If parents therefore would haue their children blessed at the Church, and at the schoole: let them beware they giue their children no corrupt example at home, by any carelesnesse, prophannesse, or vngodlinesse: for when examples are set before childrens eies, they are easily led away to that which is euill: otherwise, parents will doe them more harme at home, then both Pastor and schoole-master can doe good abroad. For the corrupt example of the one, fighteth with the good doctrine of the other: which is so much the more dangerous, because that corrupt walking is armed with nature, and therefore more forcibly inclineth the affections of children to that side.

And further, experience teacheth vs, that children like, or mislike more by countenance, gesture and behauiour, then by any rule, doctrine, or precept whatsoever.

Some there be, that will not haue their children taught, vntill they be ten or twelue yeares old, because (as they say) at that age they haue but an apish imitation.

To whom wee answere, that although they cannot then deeply discern, nor profoundly conceiue things: yet how many things before these yeares, will they both receiue and remember?

And

And we demaund, if children be apish in imitation and following that whilst they be young, which they will haue the habit, quality or propertie of when they be old, may they doe much better doe apishly good, whiles they are young, which they may carefully do, when they are old? besides, let them goe so vntaught, that they will grow so head-strong, that they will sooner be broken, then bended: sure it is that one stripe, or two words, will doe more good to a child in time, then a hundred stripes afterward.

And here let parents be admonished of their vndiscreet correction; who doe their children more harme in shewing a merrie countenance, then their discipline vsed, then they doe good by their chastisement of them, whiles they doe correct them.

Neither doe we purpose to take away natural affections, and a Christian kind of compassion in all our censures: for it is our great complaint of the brutish vnmercifulnesse of many parents here, but we would wish Christians to correct their vndiscreet affections herein by heavenly wisdome.

Neither are we so stoicall, as to denie a more mild and affable kind of speech to be lawfully and conueniently vsed to children, and yet we wish it to be void of all vnseemely lenitie, and without all shew of foolish, vaine, and vnecessary behauiour.

To

To be brieſe, how needefull houſehold government is towards children, may appeare by the ſlender thriving, and ſmall profiting either of religion or vertue, either in the Church or Common-wealth.

Speake men of diſcipline neuer ſo much, complaine they of the want of Church government neuer ſo lowd, preach they, teach they neuer ſo much abroad, vnleſſe they will begin diſcipline in reforming their houſes, and giue religion ſome roome at home, they ſhall trauell much, and profit little.

And ſurely, if men be carefull to reforme themſelues firſt, and then their families: if their charge be greater then their circuites and prouinces wherein the Lord hath placed them, it were the beſt way to mooue the Lord to beſtow reformation and diſcipline on his Church among vs : and of all meanes that now may be hoped for, this ſeemeth beſt: for of particular perſons, come families: of families, townes: of townes, prouinces : of prouinces, Realmes : ſo that conueying diſcipline thus from one to another, in time, and that ſhortly, it would come into the Church.

Well (we ſay) let there be neuer ſo good lawes in cities, neuer ſo pure order in Churches, if there be no praſtiſe at home : if fathers of families vſe not doctrine and diſcipline in their houſes, and ioyn their helping hands to Magiſtrates and Miniſters, they may indeed,
but

unjustly, as many haue done complaine
that their children are corrupted abroad, when
they were before, and are still corrupted and
looked at home.

Alas, if parents, to whom the comfort of
their children well brought vp, is a precious
treasure, will not informe, and reforme their
children in the feare of God, how would hope
suffice these men, that others will performe
their dutie for them, to whom this charge doth
more lesse appertainc.

Lastly, let parents remember, that there-
fore they haue disordered and disobedient
children to themselves, because they haue beene
disobedient children vnto the Lord, and disor-
dered to their parents, when they were young :
thereof because they haue not repented, the
Lord punisheth their sinnes to others, with the
same sinne to themselves.

Wilt thou know thou father, how thou
wilt haue that blessing to be the blessed
father of a blessed seede ? Wilt thou know,
thou mother, how to auoid that curse, to be
a cursed mother of a cursed seede ? bring
thy children within the compasse of the cove-
nant, indeuor to make thy son, the son of God,
and thy daughter by nature, the daughter of
God by grace: and remember that God, on his
part protested to fether *Abraham*, that hee
was all sufficient, for the accomplishment of
his promise, in giuing him a blessed seede :
and

and requested also on father *Abrahams* part, that he should walke before him, and be vpright.

Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember also, that thou walke before the Lord, and be vpright.

Wilt thou haue thy children as the blessed seed of *Abraham*? teach them with *Abraham* the iudgements of the Lord: pray for them with *Abraham*, that they may liue in the light of the Lord: be readie to offer them with *Abraham*, that they may be an holy sacrifice vnto the Lord.

It is thou (O man) (O woman) that maist doe thy childe the greatest good, and the greatest harme: if thou praieest for them, and repentest for thy selfe, the Lord will blesse thy eare, the Pastours paynes, and the Teachers trauell: but if thou despisest these duties, the Lord will deny thee these blessings, and the curse of God will fall vpon thy childe, at home in thy house, abroad in the Church, and in the schoole.

And seeing the Lord hath promised that he will be thy God, and blesse thy seede, if thou beest faithfull, thou mayest both hope, that thou art of the faithfull, if thou hast a blessed seede: and feare that thou hast not, as yet, the blessing of the couenant, when thy seede is accursed.

But had not *Iacob* wicked children, and *Da-* Obiection.
 vngodly sonnes? and doth not daily expe-
 rience teach vs, that wicked men haue godly

children? Yes, for besides the secret counsell of the Answer:

and herein, wee must know, that neither the
 promise of the Lord is so vniuersall, that every
 particular child of a faithfull man, should be
 within the covenant: or if of many, there be
 one blessed, the promise is performed: &
 which more is, though the faithfull man
 neuer a good child, yet, if vnto the thou-
 sand generation, there be but one good, the co-
 uenant is not broken: neither must we tie the
 and his worke, so much to man, that a good
 man may not haue an euill son, seeing though
 the Lord visit not his sinnes, yet he may visit
 the sinnes of some of his Forefathers, to the
 third and fourth generation going before.

To the second (we say) that an euill father
 bring a good childe, though the Lord shew
 his mercie to that particular man therein,
 he may remember his promise to some of
 his Forefathers, in the thousand generations
 going before: and though that euill man
 bring no cursed childe, yet the curse may be ac-
 complished in the third and fourth generations
 going.

Wherefore, not speaking of election, or re-
 probation, which wee leaue onely to the Lord,
 to make good or bad: we exhort parents to

the ordinarie meanes to bring vp their children, so as they, either by some good tokens may see them the children of God, and heires of the couenant, or at least be comforted in their owne conscience.

If their children for some cause vnkowne, refuse it, yet may they reioyce in this, that to the vttermost of their abilitie, they haue vsed all good and godly meanes to bring them vp well, and offered them to God.

And if Parents haue cause to be grieved, when thus traouelling in good education, they cannot see good in their children, how much more cause of griefe may they haue, when they haue vsed and bestowed no labour at all, to bring them vp in the feare of the Lord? And yet many will be grieved for the one, that will not for the other.

Wherefore, if wee wish to conuey Gods blessings to our posterities, let vs vse the duties thereunto: let vs, (if we be loth to conuey Gods iudgements to our children) carefully auoid the meanes vnto it.

Luke. 3. 29.

And surely, as it is a blessed thing in the houre of death, with *Simeon* to depart in peace leauing our wiues, children, and seruants, members of Christ, spouses to Christ, children to God, and seruants to the Lord: so in death no one thing will be more grieuous vnto man, then (the Lord hauing giuen him the charge of so many soules to be furthered to saluation

saluation) that his owne tormented conscience shall presse him : how, as much as he could, hee hath helped them forward to their damnation: and so (which is more fearefull) hee shall haue them spewing and foming out on his face, conuincing all curses in hell, accusing him for euer to be a murderer of their soules, and a cut-throte of their saluation.

The end of all this briefly is thus much, that parents hauing fooles, children not walking either in knowledge, or in a good conscience, must make some vse of so iust a cause of grieve, examining themselves, and accusing their owne fautes before the Lord, eyther for that their breeding was prophane to so holy an estate, or for that they desired rather a seed like to themselves in flesh and blood, then such as might be like to Christ by grace, and new birth, or that they begat their off spring as meer naturall, or very carnall men : or because they either prophanelie neglected all good education : or monstrously misliked that in their bringing up children, which they liked in themselves, they punished in them their owne corrupt practices : or for that they suffered their children seriously to do euill to others, which they would not suffer to doe to themselves : or vnderstanded them that at home, which was taught abroad, or in that they do lie in some sin vnrepented of, or else because they neuer made conscience to bring their posteritie within the covenant of saluation, but still loued the flesh

of their children, and not their soules.

Let all Parents remember, that they are bound by the law of God and nature, as concerning this bodily life, to make good and honest provision (according to their degrees) for the reliefe and maintenance of their children and familie. And therefore such Fathers and mothers, as consume and waste away their money and substance vnthriftilly, by dicing, carding, gaming, or by any other indirect and vnlawfull meanes, whereby their children and familie should be maintained, doe very vnnaturally sinne, and breake Gods commaundements.

The wise man sheweth parents, when is the best time to sow the seede of vertue in their children, that it may bring forth the fruit of life, and make them alway readie to die : saying, Eccle. 12. 1. *Remember now* (saith he) *thy Creator in the dayes of thy youth.* As if he should saye, Be mindfull, and thinke on God in thy youth, and doe not prolong or defer it vntill age. And so all their life shall runne in a line, the middle like the beginning, and the end like the middle, as the Sunne setteth against the place where it rose.

Youth must
thinke on
death betimes,
to the end to
liue well, and
die well.

Marriage with
Papists, &c.
Gen. 2. 23.
Verse 24.

One of the principallest duties that belong to parents towards their children, is, that they be very warie and carefull, that their sonnes and daughters doe not match in marriage with such as are vngodly, wicked, and voyd of true religion.

religion. Which if they doe, they endanger the faith of their children, and so commit a grievous sinne.

For prooffe whereof, let vs consider first what marriage is, and how nigh a coniunction the Lord hath made it. He made the woman of the mans nature, flesh of his flesh, and bone of his bones: so that wee may not imagine, that that God which required so neere a coniunction in the outward and inferiour part, will suffer the minde and spirit of the husband and wife, betwene faith and superstition to be rent asunder.

Therefore when God said: *They shall be two in one flesh*: We may not thinke but that he spake of the whole and perfect creature made of bodie and soule, that they should be of two in one. Or that God did by so holy a Law, set free the holiest part, requiring onely such agreement in the flesh and bodie, and leaue the soule and spirit in dissention? For as God gaue vnto both one name, as touching their earthly nature, signifying their vnitie, and called them *Adam*: Gen. 3.2. So he gaue vnto them a like name in name, as they were ioyned in marriage, signifying their agreement in minde and spirit, and called the one *Man*, and the other *Woman*:

Gen. 2.22.23. Yea, he gaue vnto marriage this speciall priuiledge. *For this cause shall a man* Gen. 2.24. *leave his father and his mother, and shall cleaue to his wife, and they shall be one flesh*: but it could neuer be, that any vniting onely of flesh

and blood, should haue found a dispensation from that Law, that bindeth mind and conscience. *Honour thy Father and thy Mother: Exod. 20. 12.*

The holy and faithfull bond of marriage between man & wife, is commended to vs by that most holy Coniunction of Christ with his Church: Ephes. 5. 25. Seeing that this is a Coniunction both of bodie and soule, then such as are Christian parents, ought to be carefull, that their children may reioyce in it: howsoeuer it liketh others to marrie their children, yet they ought to see that their children do settle themselves, that they may knit their minds in religion, where they make their bodies one, that so their marriage may beto them, as a looking glasse, to view and behold the loue of Christ.

Saint *Paul* giueth this generall rule to all that will marrie, *that they marry in the Lord.* And to marrie onely in the Lord, is not to be led by flesh and blood, with fauour, credit, honour, friendship, riches, or beautie, but rather it is to marrie religiously in the feare of God, and in the fellowship of the Church of Christ, where true Christians liue by one faith, professe one religion, and serue one God.

Now let vs a little call to our remembrance, what fruit such equall marriages haue brought forth from the beginning.

The sonnes of God, saw the daughters of men,

How should that marriage speed well, when the bridegrome marrieth such a one, as to whom he may not say, God speed, because she is none of Gods friends?

2. Ioh. 10.

1. Cor. 7. 39.

But how doe they marrie in the Lord, who doe marrie the Lords enemies?

Gen. 6. 2. 11.

men, that they were faire, and they tooke them
 of all that they liked.

This aduenturous marriage in a strange re-
 gion, did so infect the world, that all flesh had
 corrupted his wayes. For this cause God gaue
 his plaine and expresse law vnto the people
 of Israel, as touching all the Inhabitants of the
 land of Canaan : *Thou shalt not giue thy daugh-*
ter vnto his sonnes : Deut. 7. 2. 3. 4. *Exod. 34. 16.*
surely they will turne away thy heart : 1. Kin. 11.
Ezra. 9. 1. 2. &c. and 13. 10. 1. 2. &c. reade the

As the Iewes
 might not mar-
 rie with the
 Cananites, so
 christians may
 not marrie
 with them
 which are like
 Cananites.
Gen. 24. 3.
and 28. 1.
Mal. 2. 11.
Ezra. 9. 14.

We may not here thinke, that this inhibition
 reacheth not now vnto vs, as touching Pagans,
 Turks, or Infidels: but rather we must assure our
 selves in the truth, & know that no people in
 the world, are more within the compasse of this
 than the Papists, & superstitious idolaters.

The holy Ghost forbiddeth vs to keepe com-
 munion with Idolaters, and such as are of a strange
 region. And how can he then permit, that we
 should marrie with them? Hee commandeth
 rightly: that we should not draw in one yoke
 with the vnbeleeuing. 2 Cor. 6. 14. which to doe,
 is vnseemly, as an oxe and an asse to be yo-
 ked together to plough: Deu. 22. 10. And how
 we possibly deuise to violate and break this
 commandement more contumeliously, then to
 use our selues in marriage with the vnfaith-
 ful. We are charged: *To offer up our bodies a line-*
ament holy, and a reasonable sacrifice vnto God :

If Adulterie
 may separate
 marriage, shall
 not idolatrie
 hinder marri-
 age, which is
 worse then it?

Rom. 12. 1. But if we shall giue our bodies to Papists, wee then shall make them one flesh with the Papists and then we may be sure, that no corrupt sacrifice can be a sweet smelling sacrifice vnto the Lord our God.

Parents may not giue their daughters to a man vnsanctified.

Gen. 34. 14.

Here godly parents ought then aduisedly to consider, that the strengthening and constant standing in religion of their children, is onely of God, and from God, and not of themselves; and therefore although they haue brought vp their children religiously and veriuously, and thinke they are so well grounded and settled therein, that they cannot be remooued and drawne from their sound profession: yet they must beware, that they doe not tempt God and venture their children to walke in that way which so many haue fallen in. How can they assure themselves? that their children shall abide constant, and stand vpright, if they shall consent, that they may couple themselves in marriage with Papists.

Sampson was borne by Gods promise, consecrated to the Lord from the day of his birth to the day of his death, made Iudge of Israel, deliuerer of Gods Church, and a Reuenger of his enemies: verie great and especiall tokens of the grace of God in him, that it should be continued: yet, when he would attempt to marry one of a strange religion, he lost his honour and became a laughing-stocke vnto the enemies of God. *Iudges* the fourtheenth Chapter

first verse, &c. and 16.4.17.18.&c.

Salomon was a wise man, as euer was any before him or after him: God had indued him with heavenly gifts, and had set him vp, as a figure of his Sonne Christ: yet when he had married with *Pharaohs* daughter, (and others of another religion, and strangers from the Commonwealth of Israel) he then fell from worse to worse, till at the last he fell to miserable idolatrie. 1 King. 11.4.

What was the cause that *Ahab* King of Israel, did worse then all the kings before him, and euen sold to worke wickednes in the sight of the Lord: aboue all his idolatries, and walking in the most wretched waies of *Ieroboam*, the Scripture layeth this to his charge euen as his greatest sinne, that hee tooke the daughter of the King of the Sidonians to his wife: 1. Kin. 16.31. And least such parents as eyther haue, or hereafter shall marrie their children to Papists, should thinke their case to be worse then his, because though they marrie them to Papists, or to Atheists, yet they do not marrie them to any Pagans: let them consider what the scripture teacheth them more.

Jezebel King of Iudah married neither with any Sidonian, nor Aegyptian, neither with Pagan or Infidell, but with one of his owne people, and of the Tribe of Israel: yet because she had corrupted her religion in her fathers house, the Scripture sheweth this to

Miserable is that man which is fettered with a woman, that liketh not his religion.

He feareth not sinne, which doth not shun occasions, and he is worthie to be snared, which leadeth himselfe into temptation, and so maketh a trap for himselfe.

Luke. 11.4.

The wife must be meet, as God said.

Gen. 2.18.

But how is she meet, if the husband be a Christian and she a Papist?

to be the cause of all *Iehorams* sinne : Hee did
 euill in the sight of the Lord, because the daughter
 of *Ahab* was his wife, 2. King. 1. 18. Yet
 the Scripture maketh this sinne so great,
 that *Iehosopha* a good King, was yet defiled
 with it, and it is reported as a great blemish of
 his vertuous doings, that euer hee suffered his
 sonne *Iehoram* so dangerously to marrie,
 2. Chro. 18. 1.

When God would blame the Idolatrie of his
 people of *Israell*, shewing both how greatly he
 did hate it, & what plagues he would bring vpon
 them for it, he reuealed it vnto the Prophet
 vnder this parable: bidding him take vnto him-
 selfe a wife of fornications : that is, a wife full
 of spirituall whordomes, such a one as a Pa-
 pist is, that in such a marriage (as in a glasse)
 he might behold how loathsome the peoples
 Idolatries were, *Hose*. 1. 2. &c.

Parents haue further to remember, that
 they haue not this rule and authoritie ouer their
 children, that they may chuse whether they
 will let them marrie or no, or when they list,
 and whom they list : but fathers and mothers
 must consider, that they haue rule ouer their
 children vnder the Lord, so that the Lord is a-
 booue them : and therefore parents must deale
 with their children according to the will and
 mind of God, which will of God is reuealed
 vnto vs out of his word. Now God by his A-
 postle saith : *To auoid fornication, let euery man*
 haue

his owne wife, and let euerie woman haue
 owne husband. Whereby all parents may see
 God commaundeth them to permit and
 let euerie one to marrie that is disposed to
 marrie.

Now, if they may not forbid any man or
 woman to marrie, much lesse their owne chil-
 dren, whom if they suffer not to marrie, not ha-
 ving the gift of continencie; then they breake
 the gift of continencie. For we read, that
 Isaac forbade his sonne *Iacob* to marrie
 of the daughters of Canaan, hee did not re-
 uerſe him altogether from marriage, & there-
 fore hee directed him, where and with whom
 he should marrie.

Likewise the parents of *Sampson*, when he
 had a wife of them, did not simply forbid
 him to marrie, but they reprobued him, for be-
 cause hee would marrie an infidell, and a pro-
 phane woman.

Gen. 28. 1. 2.

Iudg. 14. 12. 3.

Therefore such parents as be godly, will
 have advised considerations and regard of the
 duties of their children, and whether they
 will live continent and chaste, or no: and if
 they shall make choise, and haue a good liking
 in such as be honest, religious & godly, (hauing
 their parents consent) although they be
 rich and wealthie, as they would wish
 them to match with: yet they ought not to hin-
 der, and forbid their children to mar-
 ry for want of goods and substance.

It is the parents
 dutie to giue
 their children
 that which
 may help them
 in this life, to
 counsell or to
 prouide them
 fit and religi-
 ous marriages.
2. Cor. 12. 14.
Gen. 24. 2. 3. 4.
Ruth 3. 1.

Parents

Parents ought to be carefull, that their children doe marry in such an age wherein they should vnderstand whom they choose, and very well perceiue what they take in hand, and that they doe not seeke to match themselves in marriage aboue their degree. And it is verie expedient, that parents admonish their children, to make their choise according to their complexion and condition.

When Parents doe abuse their authoritie.

Parents must not match their children onely for carnall respects.

When parents doe marry their daughters to men of vnderstanding they shall performe a waightie worke.

This is a most vnnaturall and cruell part, for parents to sell their children for gaine & lucre, and to marrie them when they list & to whom they list, without the good liking of their children, and so bring them into bondage. And therefore if parents shall force and compell their children to marrie contrarie to their mind and liking: then the sorrowfull children may not say they haue married them, but for euill they haue married and vndone them. And therefore to the end, that marriages may be perpetual, louing and delightfull betwixt the parties there must and ought to be a knitting of hearts before striking of hands.

The places of Scripture, are many and diuerse, by which may plainly appeare, that a godly and Christian Parents, are charged by God himselfe, that they should be carefull in time, to make meet choise of husbands for their daughters, and fit wiues for their sonnes amongst many, these quotations doe sufficiently prooue it. Deutro. 7. 3. Nehemia. 13. 23, 24.

Ier. 29. 6

29.6. 1. Cor. 7. 36. 37. 38. Gen. 24. 10. &c.
 1. 2. and 34. 4. and 38. 6. 8. Iosu. 15. 16.
 1. Sam. 13. 13. Iudg. 14. 1 &c. Let fathers
 and mothers therefore (on whom this charge
 Gods his commandment lieth, to take wives
 their sonnes, and to provide husbands for
 their daughters) take diligent heede hereunto,
 that they abuse not this their power and autho-
 rity over their children, but as in other causes, *Colos. 3. 21.*
 as they are willed by the Apostle, that they deale
 in such sort towards them, that they here-
 be dismayd and discouraged: so especially
 in this matter of greatest moment and value
 of all other worldly things whatsoever, let
 them abstaine from all rigour and roughnesse,
 but beware that they turne not their fatherlie
 affection and government, into a tyran-
 ny, all sowernesse and waywardnesse, letting
 their will goe for a law, and their pleasure for a
 rule.
 For the rule of Parents over their chil-
 dren, ought to resemble the government of
 Princes towards their subiects: that is to
 say, it must be milde, gentle, and easie to be
 borne.
 For as they, so likewise Parents, so farre
 as concerneth them, and lieth in their abilitie
 to performe, must carry such an even and vp-
 right hand in their government, that they may
 love seeke to win the hearts of those, over
 whom they are set, to be firme & sure towards
 them;

them; and not to keepe them vnder a seruile or flauish awe and subiection by too much feare, but rather by a childlike and reuerent feare, which both the subiects owe vnto their princes, and children vnto their Parents, and which both the one and the other, easily obtaine at the hands of such as are vnder their gouernement, by their equall, vpright, and moderate behauiour towards them.

Parents ought to deale sincerely in the choise of their children.

It doth therefore stand Parents greatly in hand, that in making choise for their children, they be free from all sinister and corrupt affection, and that for lucre and couetousnesse they seeke not to thrust such matches vpon their children, as they cannot brooke, nor like well of.

In prouision of matches for their children, Parents ought to beginne with prayer.

Yea, and in this most graue and waightie cause, it is a thing earnestly to be wished, that all Christian Parents would not take this matter and businesse lightly in hand, as if it were but a toy, or a iest, but that they begin it with prayer: that in the whole action, they may in such sort be directed, that they doe nothing against the word of God, or vnbecoming the same authoritie, the which God himselfe in this cause hath imposed or laid vpon them.

And thus doing, God no doubt will adde a blessing vnto their godly indeauour and holy care, and worke obedience in the hearts of their children, as he framed the heart of *Isaack* with entire affection to embrace *Rebecca*, whom
his

father *Abraham* had by his steward pre-
ceded for him : Gen. 24. 7. &c.

The third point that appertaineth to Parents,
to be themselves examples of all godlines &
duties to their children. So that they must
remember, that they themselves doe not say, or
doe any thing, that is euill or offensiue, in the
presence of their children. For it is certaine, that
children follow and learne nothing so much, and
soone, as that which they see their father and
mother doe, or say. For the vertue, thriving and

The third
point.
Examples doe
much more
perswade then
words, yet we
must liue by
precepts, and
not by exam-
ples.

prosperitie of children, is for the most part
taught by the fathers and mothers good ex-
amples and instructions, and contrariwise : for
that which is done by examples the inferiours
thinke they may lawfully doe the like.
Good examples doe edifie and vphold : so
examples doe destroy and confound. For
manitie is taught by the law of Nature.

If therefore Parents by their example
could teach the contraie, what doe they else
endeuour to transforme men into beasts,
beginning first to performe it in their owne
children? They must be circumspect that their
children doe not fight, and iniurie one another:
that they sweare, curse, lye, or speak any baw-
dy or ribaldous words, or sing any filthy
songs, or vnchristian songs, then to reprove
them sharply for it.

And let all parents alway labour, that their
children may rather feare them, for loue and
reuerence,

As the father
beginneth, so
it is like the
sonne will
proceed.

Gal. 6.7.

reuerence, then for feare of punishment. For children that obey their Parents for feare of correction, commonly feare them no longer, then the stripes endure. Before all things, it is needfull that Parents shew themselves vnto their children, as a manifest patterne or example, not onely by not sinning and offending God any waies: but also by liuing godly, and by doing all things honestly, that so their children may looke into their liues, and peruse themselves as in a glasse. And therefore, if Parents doe giue good examples, they shall reape the fruit thereof, in the life, behaviour, manners, and prosperitie of their children. For children loue and delight to do, as their Parents did before them.

Mat. 18.7.

All Christian fathers ought to be very careful, in nourishing and maintaining natural loue and concord, amongst the children and family, and in no wise to suffer any spatke of hatred to enter into their hearts, least it kindle a fire in their breast: much lesse ought they themselves to cast in coales of discord among them, by vniuersal kind or iniurious examples of dealing. For the state of a familie if it be in due order, is like to a frame of ioyning worke, or building, whereof, if some one peece be out of his place, it tendeth to the disordering of all the rest: and one disorder following another, all becommeth out of ioynt, and falleth vnto confusion very dispraisable.

So that Parents therefore ought to be careful to maintaine their children in peace, concord and amitie : For if discord and contentions be dangerous and pernicious among all how much rather betweene brethren and

Likewise, if it be hard quenching of stordly back and debate betweene those that are not enioyned in kindred, it is farre more difficult to vnite brethren, because enmitie among Parents is mightie and strong, like iron barres to reape them a sunder. Neyther is there any more slippery or of greater efficacy to Fort a familie, then dissention among brethren.

It is an old saying: by concord small things grow, but by discord great things come to light.

Again, how dangerous it is for parents to haue more loue and affection to one childe, then to another, except vpon iust and great cause: the example of *Iacobs* children doth testify. For what was the originall of their enmity and cruelty, executed against their brother *Joseph*? Gen. 37. 3. *Moses* there saith, that *Iacob* louing *Ioseph* better then his brethren, gaue him a party coloured coate, and thereof he tooke occasion to take him, and to speake thus vnto him.

Parents therefore to the end to preuent the inconueniences, are to vse equalitie among their

their children so neere as may be, whether in their ordinary vsage, or in the diuision of their goods.

For all men naturally are inclined, but too much to the loue of earthly goods: so the vnequall sharing and diuiding of the same, doth oftentimes breed great braules and pernicious debate betweene Brethren and Sisters.

Therefore all fathers and mothers are with great diligence to take heede what they say or doe in their houses, and that they doe not commit any lewde or wicked deede, whereby their children may be moued to imitate and follow the same: neyther that they vtter or speake any bawdy or ribaldous words, or vse to sweare, or lie in their presence: for euill speakings or communication (saith the Apostle) corrupteth good manners.

Y. Cor. 15. 33.

Seruants also are to be looked vnto, and sharply rebuked, if they doe commit or shew any lewd tricke, or vn honest behauiour in the presence of children, eyther in word, deed, or gesture. For if they be iustly called murderers that kill their children being new borne and kill but the body: how great wickedness is it then to kill the mindes of children through euill examples? Deserue not such seruants neuerly to be punished by law (thinke you) that bewitch young children, and hurt their weak bodies with poysons? What then doe they deserue

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deserve

...erue, which corrupt the chiefe parts of In-
...with most vngratious venime, we meane,
...filthy talke, and lewde conuersation of life?
...is a lighter matter to kill the body, then
...minde and soule.

Further, Parents ought to be circumspect
...wary that their children doe not haunt or
...evil company, nor vse any vn honest pastime.
...if it be so that a father will not suffer his
...to come into a place where he may be in
...ger to take hurt of his body either by infe-
...on of the plague, or otherwise: how much
...is he bound to with-hold and keepe his
...from coming there, where hee should
...and poyson his soule?

The fourth and last point is, that Parents
...with all care and diligence, keepe their
...from lazie idlenesse, a vice no doubt,
...of which doe spring many inconueniences,
...is condemned by the holy Ghost in ma-
...places of Scripture: whereby God decla-
...that he created no man in vaine, or to no
...use, neyther is there any man, vnto whom
...hath not allotted, as it were a certaine stan-
...and roome, and a lawfull calling to walke
...Whereupon it followeth, that the order
...God hath appointed, is troubled by
...as liue idlely: yea, Gods ordinance is bro-
...which is great sinne and wickednesse.

So then, by the Word of G O D, none
...to liue idlely, and to neglect his charge

The last point.

Gen. 3. 19.

Ezech. 16. 49.

Pro. 12. 11.

and 18. 9.

1. Tim. 5. 13.

2. Thes. 3. 10. 11

and dutie, but ought to giue himselfe to some profitable calling to get his liuing by, and to doe good to others.

Although fathers prouide for their children great store of money, and huge heapes of treasure: yet in three or foure houres, all may be wasted and come to nought. For much euill commeth through Idlenesse: It is an euill teacher: He that doth nothing is ill occupied. The minde of man is euer stirring and doing somewhat: if it be not doing well, it is doing ill.

A water though it be neuer so cleare and faire, fresh and comfortable; yet if it stand still in a pit or hole, or be kept long in a vessel whence it hath no issue, it will putrefie and corrupt, rotte and smell, and be vnwholesome: euen so it fareth with children; yea, and with all the sonnes of *Adam*, if they haue nothing to doe, no way to bestow their wit, they will rotte and proue vnwholesome, and deuise mischief all the day long.

Idlenesse bringeth much euill. For as labour and exercise of body in one man, industrie and diligence of minde in another man, are sure forts and strong bulwarks of Countries: euen so Idlenesse and negligence are the cause of all euill: for an idle mans brain becommeth quickly the shop of the Diuel. And as in all things naturall, there is one thing or other which is the spoyle of it: as the canker to the Rose, the worme to the Apple, and the

Caterpillar to the leafe: so the common
to all youth, is the contrary to paines
labour, which is Idlenesse. Therefore is I-
dlenesse worthily called the mother of all e-
vil, and step-dame of all vertues.

The Prophet *Ezekiel* in his sixteenth
chapter, verse forty nine, teacheth that Idle-
nesse was one of the principall sins of Sodome,
which pulled downe fire and brimstone from
heaven vpon their heads.

This Idlenesse is the Diuels confederate:
euen as the traiterous seruant, while his
master is a sleepe, and all things at rest, setteth
the doore for the theefe to enter in vpon
him, and spoyle him at his pleasure: euen so
Idlenesse while we are not aware, lying soft vp-
on the pillowes of securitie, openeth the doore
for the Diuell to enter into vs with full swing,
bringing the destruction both of body and soule.

As *Matthew* saith, Chapter thirteene,
verse twenty five, that while men slept, the e-
uill came and sowed tares among the wheat:
the fittest time that the Diuell can finde to
enter vpon vs, is when wee are idle, for that
is the sleepe of the soule.

In the eleuenth Chapter of the second of
Samuel, wee reade, that while *David* tarried
at home in the beginning of the yeere,
the kings vsed to goe forth to battell, he was
oueraken with those two foule sinnes of
Adultery and Man-slaughter.

Oh that men saw, to how many vices and evils they shut the doore, when they cease to be idle, and give themselves to honest labours, and a lawfull calling. So long as *Sampson* (Judg. 19.) warred with the Philistines, he could neuer be taken or euercome, but after that hee gaue himselfe to idlenesse and pleasure, he not onely committed fornication with the strumpet *Dalilah*, but also was taken of his enimies, and had his eyes miserably put out.

If those two which were such excellent men, indued of God with singular gifts the one of Prophecie, and the other of Strength, and such as no labour or trouble could overcome, were notwithstanding overthrowne, and fell into grievous sinnes by yeelding for a short time to ease: then what crimes, what mischiefs and inconueniences, are to be feared of them, who all their life long, give themselves to idlenesse and loitering? But such hath alwayes been the peruerse incredulitie of mens hearts, that they will not belieue that other men haue perished vntill they themselves perish also.

If wee be vtterly void of vnderstanding, let vs goe to the bruit creatures, which want those helps of reason and gouernment that man hath, and learne of them: *Goe to the Pismire; O Sluggard* (saith *Salomon*, Prou. 6. 6.) *behold her wayes, and be wise: for shee hauing no guide, no ruler, prepareth her meate in summer, and gathereth her food in the harvest.*

What

What is it that filleth the prisons, and bring-
so many to the gallows, and causeth so
many parents to lament & bewaile the vntime-
ly death of their children, but Idlenesse? When
poore condemned wretches haue receiued
their iudgements, and come to the place of exe-
cution, and stand on the ladder, what counsell
gib they to young men, and to children, but to
beware of Idlenesse?

What is the cause of such, and so many dis-
eases in the body? Aske the Physitians, and they
will tell you, Idlenesse? Whereof rise rebellions
in kingdomes against Princes? Whereof
arise mutinies, and mutterings in Cities against
Magistrates? You can giue no greater cause
of then Idlenesse.

Christ our Redeemer saith: *Of euery idle* Mat. 12.36.

word (that is, vaine and vnprofitable trifles,
which the most part of people spend their liues
in) *that men shall speake, they shall giue account
thereof at the day of iudgement.* If we shall make
account for idle words, what shal we do for
idle feet, for idle body, for idle soule?
What account for all idlenesse, especially for
vicious deedes, shall we make at the day of
iudgement? Seeing then that idlenesse is so noi-
sious and hurtfull, let all christian parents ther-
fore labour and indeuour to auoid it, both in
themselues and their children, as a plague or
contagious disease.

Therefore it is most requisite and necessary,
that

To learne that that Parents doe bring vp their Children ey-
 Science, which ther in learning, or in some occupation and
 they be most handicraft, whereby they may get their liuing
 apt for. another day, and so liue the better.

Obiection.

But some vnaduisedly and foolishly do rea-
 son, saying; What need is it for noble and rich
 mens children to haue learning? they shall
 haue enough?

Answer.

We answer, the greater the ship is, and the
 more marchandise that it carryeth about, the
 more need it hath of a cunning Ship-master: so
 the greater the childe is both by birth, and by
 inheritance, so much the more need it is for
 him to be brought vp in learning, and in good
 literature. For learning, knowledge, and vnder-
 standing is profitable both for rich and poore.
 So that (as the Grecians say:) hee that is igno-
 rant and vnlearned seeth nothing, although he
 haue eyes. The life of such a one, is as a tree
 without fruit, a day without Sunne, a night
 without Moone or Starres, a house without a
 man, and a head without a body.

It is found by experience, which is the best
 Schoole-maister, that vnto what occupation or
 Science soeuer any young man shall be put,
 the more skill and knowledge he hath in the
 liberall Sciences, so much the more sooner shall
 he learne his occupation, and the more ready
 and handsomer shall hee be about the same.
 And besides this, hee that hath learning, al-
 though it be but small, shall much better vnder-
 stand

And the Preachers, and take more profit by
teaching of them, to his great and endlesse com-
fort, then he that hath no learning. Experience
do teacheth vs this, that goods, riches, beauty,
youth, and health, be vnstable, and fade, perish,
and passe away; come and go: but learning and ver-
tyue neuer stagger, alway be constant. Therefore
pay all the charges that Parents be at about their
children, that money is best bestowed, that is
paid out vpon learning: especially when they
are taught to know God aright, and how hee
will be serued.

It is a lamentable thing, to consider how
wastefulle some Parents are of their Children,
when they put them to the Schole, in that they
take small account and reckoning to what
the schoole-master they put their children to learn,
whether they may haue them taught for little or no
money, though their children profit little or no-
thing in learning, so that oftentimes they not
only bestow their money in vaine, but also
they suffer their children to loose their time,
which is a thing so precious, as it cannot be re-
compensed with any money, and so let them spend
one or three yeares in learning that, which
they might by the diligence and orderly teach-
ing of a skilfull schoole-master, learne in lesse
then halfe this time, if there be any aptnesse
and towardnesse in their children.

Therefore let Parents remember that as the
goodnes of the ground is not much profitable
for

for corne, vnlesse there be a meete husbandman to till and sow the same: so likewise it is not enough to finde good towardnesse in your children, vnlesse you provide a meete and fit Schoole-maister to further the same.

And as Noblemen and Gentlemen are desirous to haue a good and skilfull Horse-keeper, that can keep their horses well, and they spare not to giue stipends to such: euen so much more ought Christian Parents to be desirous to haue, and maintaine a good Schoolemaister, that might bring vp their children in vertue, wisdom and good learning. And like as if their horse be not well broken, or haue any euill qualitie, they will be carefull to see it remedied, and that he may be made tractable and gentle: so likewise godly parents ought to be much more carefull, not onely that their children may by instruction be brought to some good order, but also to looke that there be no fault in the teacher, to whom they commit the care to bring them vp in learning and good manners.

Why some men
bring not vp
their children
to any good
perfection in
learning.

But alas, and with grieve be it spoken, many men now a dayes, albeit they perceiue their children to be forward and apt vnto letters, and capable to receiue good learning, hauing wealth and riches enough to maintaine them thereat, yet will they not suffer them to continue thereat vntill they come to any good perfection: some because they themselues do not like

of our state & religion: other some because they see little preferment, and no worldly advantage to follow learning, but great trouble and affliction: all which men, in this doing, declare themselves to be irreligious, vngodly, and destroyers both of themselves, their children, and of all Common-wealthes and congregations. For what publike wealth, Towne, Citie, or Parish, can be well gouerned, without the Prince, Magistrate, or Preacher, be learned, both in humane and diuine lawes?

In times past when ignorance and superstition was accounted good deuotion, at which time men saw so many spirituall promotions (as they then called them) vnto rich Bishopricks, Abbies, Priories, Deaneries, Benefices, &c. then they would let for no cost to haue their children learned in some sort, to the end, they might get them to be Priests, and so to say Masse, and the rest of that idolatrous service, that so they might liue in ease and idleness.

But now that they see how painfull and pe-
rillous a charge it is to preach, and rightly to
guide Gods word, and to deliuer the same free-
ly and faithfully, and also how vnthankfull an
office and calling it is, to gouerne well a Con-
gregation: they had rather their children should
be bound prentises to some trade, or else follow
any other profession, then that they should stu-
die Diuinitie.

When

When children were nothing apt to good learning, and when there was no good learning to be had, no nor good teachers, yet then well was he that might set his child to schoole. But now when youth was neuer so apt to good learning, as it is at this day : and learning and all good meanes neuer so plentifully flourishing, being restored and reduced into such a facilitie, and a compendious cleare briefenesse : yea neuer so good; learned, and skilful School-masters : neuer such plenty of so good and plaine bookes printed, neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were into the mouthes of all men : few there be that will open their mouthes to receiue them : their eyes to see the cleare light: nor yet their eares to heare so pure, manifest, and wholesome, and heauenly doctrine, euen the Word of God, the meanes of our saluation.

It is therefore to be feared, that for this our great vnthankfulnesse, these so manifold heauenly blessings shall be taken from vs, and giuen to some other nation, that will both be more thankfull for them, and also shew forth better fruits of Christianitie, then wee hitherto haue done.

Oh therefore that parents would aduisedly consider, that the want of this christian duty of the good education of their Children, is the onely cause of great mischiefe & much misery,
both

both vpon children and themfelues; yea, in
it is from hence that fo much sorrow,
griefe, and shame befallerh many times vpon
fathers and mothers.

And how commeth this to paffe, that the
parents owne dounge, is caſt in their faces by
their owne children, in mocking and diſpiſing
them? and whence ariſe all theſe inconue-
niences before named, together with all theſe
noxious plagues and iudgements of God vp-
on their children, to the conſuming of their
lives, but from this their owne negligence, in
neglecting vp their children? for it is euen iuſt
with God, that ſeeing they haue offended him
in the greateſt bleſſings, they ſhould be pla-
ced with the ſame thing wherein they offen-
ded, with the greateſt iudgements.

O you vnnaturall parents! the rich man in *Luke. 16.27.*
ſhall riſe vp againſt you, in the day of iudge-
ment and condemne you: for he being in hell
had a care of his fathers houſe, that they might
be forewarned: and therefore deſired *Abra-*
ham to ſend *Lazarus* to his Brethren, to testi-
fy vnto them that they came not into that
place of torment: but you will not admoniſh
your children, you will not teach them *Moses*
and the Prophets: and you will not ſhew them
the danger of Gods heavy diſpleaſure hang-
ing over their heads, and therefore your owne
children ſhall be one of the furies of hell, to
torment you. The Lord open your eyes to
foreſee

foresee and flie these fearefull iudgements.

Prou.22.6.

But if you will bring them vp well and vertuously, they shall be the better for it all their liues after: nay, the world to come shall reape this benefit: for such children as you now bring vp, such parents shall they be after when you are gone: & looke what parents you leaue behinde you, the like children againe shal they reare vp.

Wherefore, O you parents, you are eyther the making or the marring of the world: for if your children learne no good education at your hands, how should they be good fathers after you? and how should they leaue that to their posteritie, by the right of inheritance, which they neuer receiued from their Ancestors?

To conclude this point (wee say) once againe, Oh yee parents, endeauour to goe forward in this vertuous education of your children, and then (no doubt) God neyther shall, nor will hide any necessary secret or instruction from you, neyther will hee with-hold any good blessing from your posteritie: so shall ye be fathers of the faithfull, as *Abraham* was, if you will haue the same care, and practise the same diligence for your children and familie, that he did. *Gen. 18. 17. 18. and 12. 2. 3.*

Parents also haue to remember, that they shall commit an act very vnnaturall, iniurious, and vngodly, if they should vnderferuedly disinherit

Inherit their eldest Sonne. For as nature in
her works, for the most part seemeth to
make some one thing to be chiefe before all the
rest, whereby the same is, and the rather conti-
nued: so reason in the order of a familie, which
is an imitation of a state ciuill, or body-poliitike,
perswaded of experience and necessitie, that
there be one before the rest as chiefe. Whereby
may be conserued, that beautie of vnitie, and
harmony, of concord, which the Almighty in
creation so wonderfully and diuersly teach-
eth, and our Sauour himselte, so carefully and
specially commended to his Church. And
proof seemeth to come that preheminance
more speciall regard, which the law of God
in the olde Testament appointed to his peo-
ple the Israelites, to be obserued towards
his first begotten sonne, and likewise some-
thing concerning other dumbe Creatures,
which first were brought forth into the
world.

Disinheriting
of the eldest
Son is a thing
very vnlawfull.
2. Chron. 21. 3.

Exod. 13. 1. 2.
and 34. 19. 20.
Num. 3. 13. &
18. 16.

By the ancient law of the Iewes, the eldest
double so much as the others, of the fathers
rights, and alone to the eldest pertained the
king of the father, wherewith should seeme
to paye the heritage to goe and succede:
manifest by the will of God in Deut. 21.
16. 17. *If a man haue two Wives, one
loved, and another hated, and they haue borne
Children, both the loued, and also the ha-
ted: If the first borne be the sonne of the hated,
then*

then when the time commeth, that hee appointed his sonnes to be heyres of that which hee hath, hee may not make the sonne of the beloued first borne, before the son of the hated, which is the first borne: but hee shall acknowledge the sonne of the hated, which is the first borne, and giue them double portion of all that he hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

The Patriarkes and other the seruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or sundry wiues at one time, yet did they exclude from their heritage the prerogatiue of the blessing, all the children of those secundarie and after marriages. This appeareth in Gen. 21. 10. *The son of the bond-woman shall not be heyre with my sonne Isaak: yet was hee the eldest, but was not the sonne of the first marriage, nor borne of a free-woman.*

Also an heyre is the worke and institution of nature; and heritage is due to the sonne of nature, therefore it is so due that he must needs haue it; seeing those things which come by nature, or be vnnaturall, are not mutable or to be changed.

Moreouer, this name Heyre, which in a manner with all Nations is the eldest, is the successor of the law Nationall, besides the lawes natrual & diuine. And that father who maketh another

other heire then is by these authorities appointed, cannot but expresse himselfe a rebell, disobeying and contemning so great lawes and authorities, beginning a new law of his owne head contrarie thereunto. Then what is the vertue, then to do contrarie to all laws, and with to disobey the will of God, to pervert the due order of discent, preferring the younger before the first, the younger before the elder, the late of-spring before the first begotten, so much tendered & respected? As the greatest iniurie a father can doe to his sonne, is to disherit him: so is it the most dishonourfull blot or dammage, to suffer the incontinencie and discredit of disherison.

For if the eldest sonne be worthy to be admitted in his fathers house, hee may be thought not worthy to drawe breath out of his fathers house, for that hee ought to be convinced faultie in those crimes and hainous offences, which be either repugnant to the dutie of a sonne, or not meet for the profession of a Christian. Namely, if hee strike or offer violence to his father: if hee oppresse him with some wrong: if he seeke his death or destruction by poysoning, or other wise: if he lie with his fathers wife: If he will not suffer his father to make his will: if hee be not of the true and like faith, but is convinced to be an heretic, whereby his life and heritage is in hazard.

Y^e refuse to succour and deliuer his father out

Dent. 21. 18. &c.

Gen. 35. 22. and

46. 3. 4. 1

1. Chro. 5. 1.

out of prison, by his suertiship : or if he follow the trade and companie of such persons, as in the law be counted infamous, vile, and most dishonest : as Iuglers, Sorcerers, Coniurers, Theeves, and Pirats. Or if he be an idiot, a mad man, a naturall, or lunatike person. Or if the father offering him a meet marriage vnder five and twentie yeares, hee refuse it, and delight to liue continually in whoredom, and filthy order of life : these and such like, be the causes that the ciuill or Ecclesiasticall lawes doe asigne.

Th



The dutie of Children to- wards their Parents.

His dutie of Children, as it may be gathered out of the holy Scriptures, consisteth in five points:

^a *Ephe. 6. 1. 2. 3.*

Col. 3. 20.

^b *Leuit. 19. 3.*

Num. 12. 14.

Num. 12. 14.

^c *Pro. 15. 5.*

1. First, that they ^a obey their Parents, and doe serue them; and

doe ^b feare, loue, honour, and reuerence them, not onely in word and deed, but in their hearts and minds also.

2. Secondly, that they follow their good precepts and examples of life.

3. Thirdly, that they patiently take ^c correction at their hands.

4. Fourthly, that they make continuall and constant prayers to God for them.

¹ *Tim. 5. 4.*

Mat. 15. 4. 5. 6.

Gen. 47. 12.

5. And lastly, that they doe relieue, maintain, and nourish their parents, in case they shall fall into pouertie or decay.

*The summe and effect of all which,
is as followeth.*

Fathers and
mothers are
to their chil-
dren in Gods
stead.

Exod. 20. 12.

Deut. 5. 13.

By honour is
meant all kind
of dutie, which
children owe
to their Pa-
rents.

As the Lord our God hath made and created children through their parents: so hath he cast and made them subiect vnder the power and authoritie of their parents, to obey and serue them in his stead, saying: *Honour thy father and mother*: which honour consisteth not in bowing the knee, or putting off the cap, or giuing to their parents the vpper hand onely: but in this, that they loue them withall their hearts, that they feare and dread them, that they cheerfully doe their commandements, will and pleasure, that they seeke their worship, credit, profit and preferment in all things lawfull, and if neede require, that they giue their liues for them: remembring that they are their parents goods and possessions, and that they owe to them euen their owne selues, and all that they are able to doe, yea, and more then they are able.

By this word *Honour*, is also signified the loue, reuerence, dutie, obedience, subiection, entertainment, and necessarie assistance that children owe to their parents. As concerning the loue, the summarie of the second Table comprehended in these words, *Thou shalt loue thy neighbour as thy selfe*, doth manifestly confirme it. For who can be a neerer neighbour
for

Mat. 22. 29.

for the children to loue, then their parents?

Besides that they are not to be loued onely
neighbours proceeding of *Adam* and *Eue*,
but also as fathers and mothers. And therefore
that ingratitude is it, not to loue those of
whom, next after God, they haue their life and
being, together with many great and conti-
nual benefits? Also the loue that parents
beare their children, besides so many
their labours, sorrowes, troubles, and vexations,
should binde them reciprocally to loue them.
The Sun shining a while vpon the cold stones
so heate them that they yeelde some
warmth, so albeit that children be as hard and
cold as stones, yet the experience, and the day-
ly feeling the loue of their parents towards
them, ought mightily to inflame their hearts to
loue them againe. Take away the beame from
the Sun, and it will not shine: the springs from
the riuier, and it will drie vp: the bough from the
tree, and it will wither: the member from the bo-
dy, and it will rot: and so take from children
their dutie to their parents, and they are no lon-
ger children, but brethren and companions with
those vnto whom Iesus Christ said: *Ye are the*
children of the diuell. Iohn. 8. 44.

This band of the loue of children towards
their parents, should take such place, not onely
toward such parents as are louing and gentle,
but also (as Saint *Peter* saith of the duties of ser-
uants to their masters) euen toward such as be

rigorous. For if we ought to loue all the children of *Adam*, euen those we know not, yea our enimies and persecutors : how much rather our parents, albeit they should intreate vs roughly and with rigour, either in word or deed? and verily the principall cause still abideth: namely, that they be our father & mother. This ought children well to note, to the end that patiently bearing their reprehensions, reprooves, and in generall, whatsoeuer their troublesome and sharpe affections, they may still continue and declare their child-like affection and loue. And to that purpose children must remember the labour, griefe, anguish, weeping, sorrow, and other troublesome cares, that their Parents doe abide and endure for them.

Matth. 23. 9.

This loue must be accompanied with reuerence and respect : and to say the trueth, albeit the name of Father belongeth properly vnto God, as Iesus Christ saith : *You haue but one father, euen him that is in heauen*: yet doth he so impart it to those that haue begotten vs, that they being called fathers, do beare the title and image of God. And this is it that bindeth children to respect and honour them, and to testifie the same by their outward reuerence. Of this reuerence we haue a notable example in *Salomon* : hee vnderstanding that his mother *Bathsheba* was comming to speake with him, arose from his seat, came to meete her, bowed before her, and set her vpon his right hand.

Neither

1. King. 2. 19.

either could his greatnesse, neither his royall
priviledge him from this respect and ho-
nour due to his mother. When the sonne doth
execute his magistracie, or publike office, he is
more then his father, and must beare himsele
as a Magistrate, not as a sonne: but when he is
in place, or execution of office, he must (how
low soever he be advanced) have a respect
to yeeld reuerence to his parents. But many
times it falleth out otherwise: for many children
when they come to honour, or wealth, doe so
forget their parents, if they be of meaner cal-
ling then themselves, that hardly they will ac-
knowledge, or call them father, as if they were
strangers of them. So that, that man putteth off
the affection of a child to his father, who by the
prevalencie of an office ouer him, quencheth the
love of a sonne.

But *Salomon* forgat not himselfe in this
duty of dutie, for he did not onely bow before
his mother, as is afore said, but also called her
mother: saying, *Mother, aske, and I will not deny* I. King. 2. 20.
And this doe we the rather note also vpon
another consideration, namely, that his ex-
ample condemneth the custome of these daies,
wherein this name of father and mother is ac-
counted so base and contemptible, that the
children of Kings, Princes, yea euen of meane
gentlemen, speaking to their parents, must not
say father, mother: but Sir, my Lord, my Lady,
and dame, &c.

But the due honour to parents that we here speake of, implieth not onely this outward reuerence, but also that we should so esteeme of them, as that neither our selues should despise them, neither should wee suffer others to haue them in contempt. And this are we to vnderstand in the saying of Iesus Christ: *I honour my father, but you dishonour me.* Hee there defendeth the honour of his father, against the false opinions and slaunders of the Iewes. But some there are so vnnaturall and peruerse, that forgetting all due reuerence and respect to their Parents, they will not onely despise them in their owne hearts, and suffer others to speake hardly of them: but also will themselues so farre exceed, as euen to lay them open to the scorne of others.

John 8.49.

Gen. 9.22.

Ham the sonne of *Noah* seeing his father lie vncovered, called his brethren to shew them his fathers shame. But so odious was this impietic in the sight of God, that *Noah* by the conduct and direction of the holy Ghost, cursed both him and all his posteritie. And therefore we well and truely may say, that those children, who in stead of defending the honour of their parents, doe lay them open to shame and reproofe, doe come of the cursed seed of *Ham*.

The honour
due to parents.

This dutie of honouring parents, is performed and payed, when they doe worshipfully and reuerently esteeme of them, as to thinke
that

that they are given to them of God, to the end
that they should reuerence, loue, and alwayes
take care of them, if for nothing else, yet for
the Lords sake, who is, and doth thinke him-
self despised, so long as children contemne
their parents, and little regard them. So the
children honour their parents, when with their
advice and counsell, they ayd them in their old
age, and vnweildie crookednesse, when they
doe and help them in the time of their need, or
succour them otherwise in any case else, and do
holly bestow themselves, and all that they
can, to do them good withall: yea, they ought
not to giue them a rough or stubborne answer,
nor once so much as to mumble or mutter an-
swer against their parents, neither to smite
or curse, or speake euill of their father and mo-
ther: vnlesse they will procure the vengeance
of God to light vpon them for the same.

Children haue alwayes to remember, that
whatsoeuer they doe to their fathers and mo-
thers (be it good or euill) they doe it to God:
when they please them, they please God: and
when they disobey them, they disobey God:
when their parents are iustly angry with them,
God is angrie with them: neither can it be that
they may come to haue the fauour of God
again (no, although all the Saints in hea-
uen should intreat for them) vntill they haue
submitted themselves to their father and mo-
ther.

Childrens du-
tie is from their
beginning to
their ending, to
be subiect, obe-
dient and help-
full to their
Parents.

Mat. 15. 4. 5. 6.

Exod. 21. 15. 17

Leuit. 20. 9.

Pro. 20. 20. and

30. 17.

Deut. 27. 16.

What children
do to their pa-
rents, they doe
to God, so that
they may not
purloine or di-
minish any of
their substance
Pro. 28. 24.

If

Matth. 7. 12.

If children and seruants would alwaies keep in mind this saying, so to do and behaue themselves to their parents, maisters, and dames, as they would haue their children and seruants to do, and behaue themselves to them, when God shall vouchsafe to make them parents, masters or dames : then no doubt they would obey and reuerence their parents and masters, and dames, more dutifully and faithfully then now they doe.

Matth. 7. 2.

For let them assure themselves, that such measure as they now meat to their parents, masters, and dames, such will be measured to them againe, by their children and seruants.

Also the children must be carefull to follow the good examples of their fathers and mothers, and to suffer themselves to be gouerned by them, and to be mindfull to bestow all paine and diligence to discharge their dutie towards them : and herewithall they must know, that they are not at their owne libertie to do as they list, so long as they haue a father and mother to rule them : and that they must not fall out among themselves, but mutually loue and help one another.

And children haue alwaies to remember, that they may not in any case obey their parents, when they shall command them to doe or say any thing that is contrarie to the word of God, and yet they are to be thought well of.

For

For example, *Jonathan*, obeyed not father's commandement, who charged him to persecute *Dauid*: and therefore he is worthily commended in the holy Scripture. For, the duties of the first table, are alwaies to be preferred before the duties of the second table. This subjection therefore that children owe vnto their fathers, ought in verie deed to be vnto them as a ladder, or staire, to lead them to the reuerence and obedience of God who is our chiefe Father.

1. Sam. 20. 28.
Ecc. 10. 22. 17.
Dan. 3. 18.
Act 4. 19.

As children receiue of their parents three things: to wit, *life, maintenance, and instruction*: for these three they owe other three, namely, *for life, they owe loue*: for *maintenance*, they owe *obedience*: for *instruction*, they owe *reuerence*. For their life, they must feruently loue their parents: for their maintenance, they must faithfully obey their parents, as masters: and for their instruction, they must cheerfully reuerence their parents, as their Tutors.

Mat. 23. 9.

And further, children must remember, that the Lord hath giuen to them their parents, to take of them their beginning of life, and that they might nourish and bring them vp: & that of rude, and almost brutish things, they might make them able to help and liue of themselves: and such mothers as are godly and vertuous, doe suffer and endure more paine & grieve in the bearing, bringing vp, and nourishing of their children, then the fathers doe.

So

So that greater are the pleasures and good turne, that Christian parents doe for their children, greater is the cost and labour that they bestow on them, and greater is the care, griefe, and trouble, which they take for them, then any man, how learned so euer he be, is able to expresse. And therefore if there were no other reasons or causes to moue children greatly to loue, to esteeme well, to obey, to be kind, faithfull, and dutifull, and to reuerence their parents, and that with such a reuerence as commeth from the heart: yet these were sufficient.

Maides and young women are to be put in mind, and alwaies to remember, that the best portion, the greatest inheritance, and the most precious iewell that they can bring with them on the marriage day, is shamesfastnes: the want whereof is most hurtfull in all women. And therefore they must carefully shun and auoyde all idle and wanton talke, nice lookes, dalliance, and light countenance, when they walke abroad or be in companie. A man needeth many things: as wisdome, eloquence, knowledge of things, remembrance, skil in some trade or craft to liue by, iustice, courage and other things and qualities moe, which were too long to rehearse: and though some of these be lacking, yet he is not to be disliked, so that hee haue many of them. But in a maide, no man will looke for eloquence, great wit, ordering of the Commonwealth, prudence. &c.

Finally,

Finally, no man will looke for any other
 of a woman, but her *Honestie*: the which
 if it be lacking, shee is like a man that
 hath all that he should haue. For in a maide,
 her honestie and chastitie is in stead of all. She
 may truly be said to be an euill keeper,
 that cannot keepe one thing well, committed
 to her keeping, and put in trust to her, with
 much commendation of words: and especially
 which no man will take from her against her
 will, nor touch it, except she be willing her selfe.
 The which thing onely, if a woman remem-
 ber, it will cause her to take great heed vnto,
 and to be a more warie and carefull keeper of
 her honestie, which alone being lost, though all
 other things be neuer so well and safe, yet they
 perish together therewith, because she that hath
 once lost her *Honestie*, should thinke there is
 nothing left.

Take from a maide or woman her beautie,
 take from her kindred, riches, comelinesse, elo-
 quence, sharpenes of wit, cunning in her craft,
 and giue her *Chastitie*, and you haue giuen her
 all things. And on the other side, giue her all
 these things, and iustly call her whore, or nough-
 tye packe: with that one word you haue taken
 all from her, and left her bare and foule. How
 precious a iewell *Chastitie* is, may easily be ga-
 thered from the example of *Dinah* the daugh-
 ter of *Leah*, which shee bare vnto *Jacob*, who
 when hee heard that shee was rauished, and
 defiled

When a wo-
 man loseth her
 honestie, then
 hath she lost
 her chiefe
 treasure.

defiled by *Sechem*, the sonne of *Hamor* the *Hiuite*, Lord of that countrie, his minde was grievously wounded with this great shame and reproach.

Children may not marrie without the consent and agreement of their Parents: so that an vnlawfull promise made by the child may lawfully be broken

Children may not forget this dutie, for hauing receiued their being from their parents, and being brought vp by them, with great paines and much cost, they should not so much as giue any liking, much lesse speech of marriage, without the consent of parents, or of those which are set ouer them by their parents: the dutie of thankfulness requiring it at their hands. And not onely in regard of thankfulness, is this dutie to be performed to their parents, but euen in regard of their owne inhabilitie, as being not experienced in such things, and their wits being not so ripe as their parents, they wanting wisdom and discretion to behaue themselves as they ought. For some children know not what is meete and conuenient for them, nor whether they be of meet age and condition to marrie. Which inhabilitie being in the sonnes, is much more in the daughters, as being the weaker by nature, and more vnable to prouide for themselves; and therefore it is necessarie, that they should not marrie without the consent and direction of their parents, but that they be at their bestowing: for, to doe otherwise is a sinne, euen that nature it selfe abhorreth: and all sound writers, old and new, do vitterly disallow.

And

And for so much as marriage is the meanes It is a sweet
by which God himselfe hath ordained, and wedding, when
sanctified for the propagation and increase of the father and
mankind, that being taken in hand in his feare, the mother
godly seed being multiplied and growen vp bring a bles-
one earth, the same may be blessed, to the sing to the
constitution and making of a Church, the heauie vnion,
which may serue him in holinesse and righte- which is curset
nesse: when the same is taken in hand, with the the first day
breach of his commandement, so farre off is that it is knit.
that any blessing is to be hoped for, that con-
trariwise, his hot indignation, wrath and heauy
curse hangeth ouer that house and familie,
where the parties, which are the principall pil-
lars and vpholders of the same, are linked and
wed together in such a band of wedlock, whose
tokes and inclosings, are not fastned and cou-
pled together with the necessarie and lawfull
consent and liking of the parents, whose autho-
ritie and consent ought to beare the chiefeest
way, and strike likewise greatest stroke, in this
honourable action.

And likewise as where marriage is begun
and enterprised in the feare of God, according
to his word, there God is well pleased, there the
parties so matched, liue together in a ioyfull a-
greement, and linking the one to the other, there
God is honoured, and serued in sinceritie and
truth, there the children (when God giueth
them) with the rest of the familie, are instructed
and brought vp in knowledge of religion, and
grounds

grounds of faith: so on the other side, the regard of that which God especially commandeth, being shut out of our marriages, there must needs ensue his dislike, and displeasure: there is iarre and discord: there Gods honour is neglected: there household discipline and Christian instruction of such as belong vnto our charge, goeth vtterly to wracke, and is nothing at all regarded. And no maruell: for, if where God blesseth, all things goe well, and doe prosper: then consequently, where he curseth, there nothing thriue, hath good successe, or goeth happily forward. It may appeare by sundry examples, both before the law was giuen, and after, that this is a dutie required of children towards their parents, namely, to haue their consent in contracting of marriage: as these places doe plainly shew: Gen. 21. 21. and 24. 3. &c. and 29. 19. and 34. 4. Deut. 7. 3. 4. Iudge. 14. 1. &c. 1. Cor. 7. 36. 38. Whereby is manifestly proued, that children ought not to match without the consent of their parents:

First, because it is against the law of nature.

Secondly, because the parents haue authoritie ouer their children, more then they haue ouer their seruants.

Thirdly, because children are their fathers goods and riches, and therefore they must not bestow themselues in marriage but must be bestowed of their parents.

Fourthly, because parents haue authoritie ouer

1. Sam. 18. 1.

Exod. 21. 4.

the vowes of their Children. Numb. 30.

4. 5. 6.
Fifthly, if a mans daughter be inticed, yet her
father may refuse the contract, being not a-
vailable or of any force, without his consent.
Exod. 22. 16. 17.

Contracts void
without the
consent of
parents.

Besides all this, what clearer prooffe can we
have then the first Commandement, in the which
children are commanded to honour their Fa-
thers and mothers with a blessing promised to
those which performe the same: whereby wee
gather by the nature of contraries, that there
is a curse also belonging to all those children
that shall dishonour them.

And in that God willeth that the parents
by their children should be honoured, he mea-
neth that they should in all humilitie and mo-
destie reuerence them, with all dutiful submissi-
on be obedient vnto them, and with all willing-
nesse shew themselues thankfull for their crea-
tion, education, sustentation, and all other bene-
fits that vnder God they haue receiued from
them, being ready by all meanes they possibly
may, to imitate and expresse towards them the
nature of the Storke, whose property (as they
write of them) is to provide meate and feede
their dams, when through age they grow so old,
that they are not able to help themselues: that
to say, they must to their very utmost seeke
to make them recompence and requitall, of
some part of those vnrequitable paines, the
Z which

which their louing parents haue taken with them, and make some amends for the vncountervailable kindnesse that they haue shewed towards them.

But where they bestow themselves in marriage without the consent of their parents, there they doe fault, and make a breach of dutie, in all these three respects: that is to say, they neither reuerence, obey, nor shew themselves thankfull vnto them.

For Reuerence consisteth in this, that children carry towards their parents a certaine honest and modest shamefastnesse, ioyned with a bashful awfulnesse, & standing in feare of them, the which worketh in them a conceiuing of such an opinion and estimation of them, as that they haue an especiall respect and regard of them, in doing or not doing of things, rather of a care to please them, then of a feare to offend them.

Obedience herein sheweth forth it selfe, in that willingly without murmuring or grudging they be willing to be ordered, directed, guided, and ruled by their parents: being ready to doe all lawfull things, which they command them, and to refraine from those things, which they shall forbid them.

Thankfulnesse (besides that there are many other branches) is alwayes mindfull of benefits receiued, and therefore carryeth continually a vigilant and watchfull eye towards the party

partie by whom it hath beene pleased that no discourtesie in any case be offered, or any occasion be ministred, wherby hee may conceiue vnkindnesse.

And by this familiar description of these three heads (wherein standeth chiefly, the honour due vnto parents,) wee may clearly see that those children which in wedding tarry not for the consent of their fathers and mothers, doe neither stand in awfull feare of them, as whom they would be loath to offend or displease; nor yet giue ouer themselues in all things to be gouerned and aduised by them, nor haue any regard, that they be not causers to make their friends and parents conceiue hardly and vnkindly of them; when as it is more then manifest, that in matters concerning their dutie towards their parents, no griefe cutteth nearer vnto the heart, then this, when their children entangle themselues contrary to their minde and liking.

And therefore such children as match in this sort, as it were in spight of the teeth of their fathers and mothers, are neither reuerent, obedient, nor thankful vnto them, and so consequently, they doe not honour them: whereby they incurre and runne into the curse of God, which without true and vnfeined repentance, must needs pull downe vpon the heads of themselves, and their families, the fearefull plagues of God his most heauy and hot indignation

against them, to their vtter subuersion, decay, and ruine.

Let all dutifull and good nurtured children therefore, in the reuerence and feare of God, consider what honour and obedience they owe vnto their parents, and what power and authoritie hee hath in his word sanctified vnto them ouer their children in the Lord; and in regard hereof, let them yeeld vnto them in this dutie, that their fathers having provided for them such as are not of a wicked life, nor deformed, nor euill fauoured, nor of a contrary religion, they willingly submit themselves vnto their choise; which if for the present, or vpon the so-daine they cannot yeeld vnto, let them by earnest calling vpon the name of God, not onely desire him to direct their parents in a godly and fit choise, but also to subdue in them this corrupt affection, and to frame their wils to be plyable vnto their Fathers in such lawfull cases. For the Lord our God in his iustice doth iustly punish disobedient children: as may appeare by the example of *Cham* the younger sonne of *Noah*, who dirided his Father, and was iustly punished for it.

Children marriageable are to pray vnto God to direct their parents in a godly choise, and to incline their minds to accept of the same.

Gen. 9. 22.

*Sam. 15. 1. &c.
2. Sam. 18. 9.*

Likewise *Absolon* vsing wicked practises to get the kingdome from *Dauid* his father, for his rebellion and disobedience, came to a most miserable end. Yea, and he hath in his Law set downe a most seuerer and sharpe punishment against disobedient children: *If any man haue a sonne*

sonne that is stubborne and disobedient, which Deut 21, 18.
will not hearken unto the voyce of his father, and 19. 20. 21.

the voyce of his mother, and they haue chastened
him, and he would not obey them, then shall his
father and his mother take him, and bring him
unto the Elders of his Citie, and unto the gate
of the place where hee dwelleth, and shall say. unto
the Elders of his Citie: This our Son is stubborne
and disobedient, and hee will not obey our admoni-
tion: he is a riotor and a drunkard: Then all the
men of his Citie shall stone him with stones unto
death: so thou shalt take away euill from among
you, that all Israel may heare it, and feare. For

euens as a long and a prosperous life is promi-
sed vnto obedient children: so on the other side,
all disobedient, vnthankfull, and obstinate chil-
dren, are assured of the punishment of infamy,
ioyned with diuers and great calamities & tor-
ments. 1. Sam. 2. 22. 1. King. 1. 25. &c.
Deut. 21. 18. &c. Prou. 20. 20. and 30. 17.

Exod. 20. 12.
Eph. 6. 2.

Deut. 28. 15. &c.
Leuit. 26. 14. &c.

And although that the temporall officers
be negligent in punishing this disobedience:
yet shall they not escape vnpunished. For the
vengeance of God shall accompany them vn-
till they be vtterly destroyed. For there is no-
thing more vnnaturall, then to see children dis-
honour and disobey their Parents: and inferi-
ours their superiours. Such may aptly be com-
pared to the Viper, that gnaweth out the belly
of her dam, and seeketh her owne life, with her
dams death.

n. 46. 29. & c.
d 48. 11. 12.
ke. 2. 49.
ut. 5. 16.
 So contrariwise, the word of God doth highly commend *Ioseph* for his great loue, beneficence, and obedience extended towards his father *Iacob*, and his brethren: in that hee both helped and liberally nowrished them, and prayed for them. Our Sauour Christ was also obedient to his parents euen vntil death. So that the Lord (no doubt) will blesse obedient children with many happy dayes and yeeres, to his glory and their soules comfort.

exod. 20. 12.
phes. 6. 2.
 And to the end to inuite and stirre vp children, to honour their parents, as before is shewed, the Lord addeth this promise: *That thy dayes may be long in the Land which the Lord thy God giueth thee:* & as *S. Paul* doth note, that it is the first Commandement with promise. For albeit there be a promise added to the second, and others of the first Table, yet this fift Commandement is the first of righteousness, and none in the second Table besides it hath any promise annexed thereunto.

For herein hath God declared how highly he commendeth the obedience and honour that children yeeld to their parents. But the Lord spake to the Israelites properly of the Land, that hee had promised them for an inheritance, which should be vnto them as a testimony and scale of his goodnesse and loue towards them. It is therefore as if he should haue said: To the end, that liuing vpon the earth thou maist long enjoy the earnest penny of my goodnesse and
 grace

face towards thee. But now seeing the whole
earth blessed to the faithfull, the promise of
long life vpon the earth is vnto vs a blessing of
God.

First, because we cannot liue long without
participating of many and great benefits of
God, euen in respect of the preservation of this
present life.

Secondly, because the faithfull may the lon-
ger employ themselves to serue & glorifie God.

In consideration whereof, wee see what the
Church in old time said: *The dead praise not Psal. 115. 17. 18.*
The Lord, neither any that goe downe into the place
of silence: But we will praise the Lord from hence-
forth and for euer. The same doth Hezekiah
King of Iudah, also note in his Canticle: The Esay. 38. 19.
the living, hee shall confesse thee, as I doe
this day: The father to the children shall declare
thy truth.

In as much therefore, as long life is promi-
sed as a blessing, God doth continue it to obe-
dient children, so long as it is a blessing vnto
them. And hereupon doth S. Paul ioyn together
these two sentences: *That it may goe well Ephes. 6. 3.*
with thee, and that thou maist liue long vpon the
earth. As also when God taketh away such o-
bedient children before they be old; yea, be-
fore they come vnto mans estate, whether it
be, least malice should corrupt their hearts,
or to prevent some great calamities, where-
in they might peraduenture be entangled,

or vpon whatsoeuer other considerations, to receiue them into a better life, hee doth faithfully performe his promise vnto such children, because hee dealeth better then promise with them.

But as contrariwise, this promise threatneth such children as will not honour their parents, with short life: so doth experience declare that many such children are of short and wretched life. But if contrariwise, such disobedient children doe chance to liue long, so farre is long life from being vnto them a blessing, that on the contrary, it is an inforcement and increase of woe, because they inlarge their iust condemnation, so as they had beene better to haue dyed in their youth. But howsoeuer it be, God so disposeth thereof, that by the effects, wee may perceiue, that they which honour their parents, are blessed, and the others are accursed, Eccle. 3. 2. &c.

And although some parents doe not performe those duties towards their children inioyned them from the Lord: yet such children as liue wickedly, must know, that they are not exempt and free from blame and guiltinesse before God.

For although they can say (as the children in *Ezekiels* time said:) *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge: we say, that although the occasion be offered of such vngodly and wicked parents, yet the cause of destruction*

rection is still in the children themselves.
besides that, it is sure, that the soule that
sinned shall die the death.

Among there be some young men and maids,
notwithstanding the great prophanenesse
the most, the manifold corruptions offered
and, the vngodly examples abounding at
home, are so mightily preserved by the feed of
grace, that they escape safely in an holy course
of life, lamenting when they see the least occa-
sion of euill, reioycing at the least occasion of
good things: the rest, who please themselves,
hope to shelter their sinnes vnder their pa-
rents defaults, are plainly left without excuse,
and are iustly guilty of the bloud of their owne
soules.

Labour therefore ye young men and mai-
dens to wipe away the teares of grieve from
your fathers eyes, and stay the mournfull and
sorrowfull spirits of your tender mothers, and
consider in your selues, if ye haue any nature in
you, and haue not buried the vse of common
sense, what a shame it is, to be a shame vnto
your fathers, to whom ye ought to be a glory:
Take ye wanton wits, that haue not cast off
naturall affections, what a contempt it is, to
show a contempt vnto your mothers, to whom
ye haue offered, as it were, a despightfull vio-
lence, in that yee are a corrasieue to their grieve,
when as ye should haue been a crowne to their
comforts,

Learne

Learne therefore ye children, that it is one speciall propertie of a liberall and ingenious nature, to be carefull to liue, that in time yee may be a glory to your fathers, and a ioy to your mothers: which the Lord for his Christs sake graunt.

These precepts and admonitions before said, are as a summary of the duties of children to their parents. And therefore it resteth, that they vnderstanding them, doe pray vnto God to giue them grace to put them in practise to his glory, and their good and saluation.

Lastly, let them remember, that God is not more inclined to heare any prayers, then such as parents doe poure forth for their children. As they are therefore to feare their curse, for offending them: so must they by honouring and pleasing them, seeke to be blessed in their prayers, which are blessings ratified vnto them in heauen, as the blessing of *Isaac* to his sonne *Iacob*, doth manifestly declare. Gen. 27.28.29.



What duties Masters and Mistresses owe to their Seruants.

His dutie teacheth them that they
are become instead of parents vn-
to their seruants, which dutie con-
sisteth in foure points.

1 First, that they refraine and
their seruants from idlenesse.

Secondly, that by diligent instruction,
good example, they bring vp their seruants
households in honestly and comely manners,
in all vertue.

Thirdly, that they ought to instruct their
rentises and Seruants in the knowledge
their occupations and trades : euen as Pa-
would teach their owne Children,
out all guile, fraud, delaying, or concea-

Lastly, when correction is necessary,
then they giue it them with such discretion,
and desire of their amendment, as louing
vse to deale with their deare children,
remembering alway that they haue a master in
heauen,

The House-
holder is called
Pater-familias,
that is, a father
of a Family, be-
cause he should
haue a fatherly
care ouer his
seruants, as if
they were his
children.

Masters and
Dames ought
moderately to
vse their autho-
ritie ouer their
Seruants.

heauen, before whom they must make an account for their doings. These foure points are in effect spoken of before in the dutie of Parents.

For so much as maisters and house-holders are to their seruants and prentises in place of fathers, they are hereby admonished that they ought not to with-hold and keepe backe their due wages, to exact of them, to oppresse them, or to reward their well doing and good deserving slenderly : but to be carefull of their seruants good estate, as of their owne, not onely in providing for them wholesome meat, drink and lodging, and otherwise to help them, comfort them, and relieue and cherish them as well in sicknesse, as in health, liberally to reward their good deseruings, as farre as Christianitie, liberalitie, and equalitie shall binde them : but also that they be carefull that they liue honestly, vertuously, and Christianly.

And further, they may not grieue their seruants with ouermuch labour, but alwayes remember that they are not beasts, but men : so that they ought quietly to gouerne them, and also quietly to chide them, when they shal neglect their dutie, least they be prouoked with their hard words, remembring that they also haue a Lord and maister in heauen, with whom there is no respect of persons. Eph. 6. 9. And let them bountifully reward the iust and faithful labour of their seruants, and pay them their

couenants

Iam. 5. 4.

Col. 4. 1.

Iob. 31. 13.

14. 15.

Deu. 24. 14. 15.

Mat. 8. 5. 6.

Luke. 7. 2.

God made euery weeke one day of rest, wherein seruants should be as free as their masters.

Gen. 2. 2.

As the laborer which worketh but one day, is worthy his hire, euen so much more the seruant which labourerth euery day.

Luke. 10. 7.

in a fit and conuenient time, lest
compelled by necessitie they should

Masters ought not (as Tyrants) to vse their
as their Horses or Asses: but to deale
with them louingly & christianly, because they
all members of one body, whereof Christ
is the head.

There be some Masters that vse their ser-
uants and prentises more like beasts then like
men and their owne members; for which their
sinning, let them assure themselves they must
giue to God their maister a straite account.

Oh that Christian masters and Mistresses
would learne, and so practise the example of
good and vpright dealing with his seruants,
which was farre from rigor. For hee saith, *If I*

*condemne the iudgement of my seruant, and
maide, when they did contend with me, (that
when they thought themselves euill intreated
(What then shall I doe, when God stand-
eth against me? (if I had oppressed others, how should
I have escaped Gods iudgement?) And when
he visit me, what shall I answer? Hee that
made me in the wombe, hath hee not made
me? (which moued him to shew pitie and fa-
uour vnto his seruants, because they were Gods
children as he was:) Hath not hee alone fashio-
ned me in the wombe?*

whereby then may those masters and dames
see their wickednesse, who will not heare their
seruants

As *Dauid* did
limit *Ioab* that
he should not
kill *Absolon* so
God hath bound
masters that
they should not
oppresse their
seruants.

2. Sam. 18. 5.

Iob. 31. 13. 14. 15

For a good
man (saith *Salomon* Pro. 12.
10.) will be
mercifull to his
beast, & there-
fore he ought
to be more mer-
cifull to his ser-
uants being his
brethren.

seruants speake, but vpon a simple surme
and brain-sicknesse, doe euill intreat them
cruell stripes, when in truth there is no
cause.

Reuiling words
and vnreasona-
ble fiercenesse
doth much
more hurt to
seruants then
good.

Phil. 16. 17.

Masters and Mistresses ought therefore
vse their seruants and prentises with mildnes
and equitie, as euery one shall deserue, for they
must remember that they haue all one God
honour and worship, one Prince to serue, one
Law to keepe, one land to inhabite, and one
death to feare: and therefore they must speake
vnto them as vnto brethren and sisters, & deale
with them as with Christians. And let them al-
wayes remember this, namely, that God will ne-
uer deale mercifully with them, if they make
not greater account that their seruants doe serue
him more carefully then themselues, and sancti-
fise the Sabbaths.

Exod. 20. 10.

Dent. 5. 14.

And therefore that master is not worthy to
be serued, which cannot afford that his seruants
should serue God as well as himselfe. He must
giue vnto God that which is Gods, and then he
may the better take that which is his owne: for
hee that careth not for his family (saith Paul) is
worse then an Infidell: because Infidels care for
their familie.

1. Tim. 5. 8.

As it is the office of a good house-holder to
carry the burthen of care, trauell, and labour
so it is the dutie of the wife to be faithfull in
keeping, and well ordering of his goods, and
house, & to see his, her owne and their children
be

furmiſh apparrell bruſht, and handſomely laid vp,
them patient and carefull to ſee her husband do
no in, and both their duties is, effectually to giue
examples, but be diligent to entertaine
before amongſt their familie, & to ſee all things
childneſſe and handſome, and to keepe due order and
for the ſure.

e God For as the Sunne in the firmament giueth
rue, on to all the regions round about him, and
and on his bright appearing expelleth the darknes,
ſt ſpeak comforteth and cheareth the world: euen ſo
& deſire ſhould houſe-holders labour to baniſh
them a and corrupt religion out of their dwellings,
d will n to be a lanthorne of godly life, to comfort
ey make ſhine to their whole familie, that ſo they
doe ſerue direct their liues after their good exam-

and ſancti. Phil. 2. 15. Mat. 5. 19. A Maſter ought
to behaue himſelfe with his ſeruants, that he
worthy to not too familiar with them, which many
ſeruants breedeth contempt, but he is to admoniſh
He muſt ſerue often, and yet hee muſt not diſcourage
d then h from well doing, nor be too ſeuere, nor
owne: for partiall, but muſt moderate all by diſcre-

Paul). 1. Cor. 9. 17.

care for For like as the Centurion, who had many
nolder e ſeruants vnder his authoritie, had them all at
labour becke and commandement, moſt ready to
thfull i ſerue him, in any thing that hee ſet them a-
ods, and and this good order and ſubmiſſion hee
children brought them vnto, by the reaſon that his
be ſeruants were deare vnto him, that is,

Seruants doe
rather imitate
the works
they ſee their
maſters doe,
thē the words
which they
heare them
ſpeake.

Luke. 7. 8.

hee

hee made a speciall reckoning of them, & was
as a father vnto them: so likewise all masters
are in conscience bound to esteem and account
well of their seruants, and to vse their author-
ritie that they haue ouer them mildly and
christianly, and then if their seruants doe per-
ceiue that they are deere vnto their maisters, so
may the masters in time worke them like
waxe vnto their owne minde: except they be
such as haue sold themselues to worke wicked-
nesse.

Ephes. 6. 9.

It is very conuenient that a maister of a fa-
mily should so dispose and order his affaires and
businesse, that hee depart and absent himselfe
from home as little as may be: for it is an olde
saying and a true: The eye of the master doth
make the horse fat, and the ground fertile: for
all things are well and fitly done when the ma-
ster is present.

Such House-keepers as haue much, and yet
spend little, are called niggards: and they that
haue little, & yet spend much, are holden fooles,
spend-thrifts, and prodigall wasters: and there-
fore they ought to liue in such sort, that they be
not noted eyther mizers for their keeping, or
prodigall for their spending.

The couetous miserable niggard passeth
great toyle and trauailes in gathering of riches,
danger in keeping them, law in defending them,
and torment in departing from them: but a
wise man is not carefull so much for riches, and
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to liue long; as to liue well, and die well.
Some householders are so pinching and sparing
towards themselues and their neighbours,
that although they haue much wealth yet they
cannot find in their harts to take part in any fru-
it & good measure of those tranorie blessing
which God in mercie hath giuen them: but
ed grossly and very niggardly, & cloath, them-
sues verie meanly: keeping a beggerly house
that (as the common prouerbe is) a man may
soone break his necke, as his fast with them.
that the state of such a wordling and coue-
ous rich man is most miserable, vpon whom
God hath bountifully bestowed great wealth,
yet he hath not the grace to vse his riches
either to his owne comfort, or the good
of his neighbour: but heapeth vp riches (as the
psalmist saith) and cannot tell who shall ga-
ther them.

The couetous
man in gaining
riches, loseth
himselfe.

Psal. 39. 6.

This sheweth, that it is the plague of God
that befallerth vpon such a miserable couetous
wordling, when he hath plentie of all things,
yet wanteth a liberall heart to imploy and
bestow them rightly.

And therefore the holy Ghost, in the booke
of the Preacher, is not content once or twise
to shew this fault, and to check this as a great vani-
ty and abuse, but speaketh of it fise sundry
times. In one place he saith: *There is an euill*
which I saw vnder the Sun, and it is much among
men: A man to whom God hath ginen riches,

and treasure, and honour, and he wanteth nothing for his soule of all that it desireth: but God giueth him no power to eate thereof: but a strange man shall eate it vp: this is vanitie, and this is an euill sicknesse. Eccle. 2. 24. and 3. 12. 13. 22. and 5. 17. and 6. 1. 2. and 8. 15.

That which thou canst do conueniently thy selfe, commit it not to another.

Such masters and mistresses as would haue their necessarie affaires and businesles dispatched wel, and in due time, may not alwaies trust to the doing thereof by their seruants: but they must either see it done, or rather dispatch it themselves, if it be such a thing and businesse as they can and may well do. For such a lowliness is alwaies ioyned with the feare of God, that they that are humbled with religion, (though honourable and worshipfull in calling) do not thinke themselves too good to doe any good thing.

Masters ought to make good choise of their seruants.

This vndoubtedly is a thing greatly to be wished for: namely, that all Christians masters and householders, when they goe about to hire any seruants, would be no lesse carefull and inquisitiue of their honestie, godly conuersation and how they haue profited in the knowledge of God his religion, then they be to inquire and know what they can doe, and what skill and cunning they haue in that Art or Science which they professe, or else what qualitie they haue: and so doing, no doubt (they being carefull to hire religious and godly seruants to doe their worke and businesles, that which such

seruants

things shall take in hand, the Lord will much
 prosper, & give good successe vnto, then
 otherwise if they shall hire and entertaine irre-
 ligious and prophane seruants: as may plainly
 beare by the example of *Iacob* and *Ioseph*,
 religious and faithfull seruants, whose ma-
 teriall and their substance was blessed, increased,
 multiplied for their sakes.
 As householders ought to haue care ouer
 the bodies of their seruants: so much more ouer
 their soules. One compareth the master of
 a house to, the Seraphin, which came and
 excited the Prophets zeale: so he should goe
 as wife to seruants, and from seruants to chil-
 dren, and kindle them in zeale of God, longing
 to teach and vtter knowledge, as a Nurse to
 give her breasts.

It is lamentable to think, how carelesse al ma-
 sters, for the most part are on this behalfe: not
 such as are prophane and ignorant them-
 selves, but also some that would be counted
 professors, and would seeme to haue great
 knowledge, yea (and with grieve may it be spo-
 ken) some preachers also: who hauing had ser-
 uants dwelling with them 3. or 4. yeares, or mo-
 re, they were ignorant in the grounds & princi-
 ples of Christian religion, when they came
 into their seruice, so they went from them as
 ignorant therein, as they came: and all for want of
 teaching, being a principall dutie; which not
 ministers, but also all christian masters in
 conscience

Gen. 30. 26. 27.
Eccl. and 29. 2. 3.
4. 5. 6. 23. 23.
Esay 6. 6.

It is a rare
 thing for a Ma-
 ster to bring
 his seruant to
 be godly, who
 is not godly
 himselfe.

conscience are bound to performe to their families. But of this matter I have sufficiently intreated in my last edition, of the *use and necessity of catechising*: and therefore I will of purpose here omit to speake of it. Another saith that a master in his familie hath all the offices of Christ: for he must rule, and teach, and pray: rule like a King, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himselfe in his household, where the holy Ghost speaketh of the conversion of any house-keeper, commonly he saith: *That the man beleueed, with all his household.* As Peter being conuerted, must conuert his brethren: so the master being a Protestant and a good christian, must endeavour by all good meanes, that his seruants may be such.

For therefore God said, that hee would not hide his counsell from *Abraham*, because he would teach his familie. And surely all dutie of seruants, which is not done of conscience, is but eye seruice, and faileth at most need: as *Ziba* betrayed his master, when he should haue defended him. Therefore before *Onesimus* was conuerted, *Paul* said hee was an vnprofitable seruant: but when he was conuerted, he calleth him more then a seruant: because such a seruant is better then many seruants. Though *Laban* was wicked himselfe, yet he reioyced that *Iacob* his seruant was godly, because God blessed him the better for him. *Ioshua* saith, *I, and my household*

Reuel. 5. 10.

Act. 16. 31. 33.
and 18. 8

1. Cor. 1. 16.

Luke. 22. 32.

Gen. 18. 17. 19.

2. Sam. 16. 1. 2.

3. 4.

Phil. 11. 12. 15.

Gen. 23.

Iosua. 24. 15.

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of the Lord: Shewing that master should
admit none into their houses, but whom they
gouverne, as *Ioshua* did: and if any such haue
got into their doores, they must put him forth
again: for *David* saith, *I will not suffer a lyar
to dwell in my house.* He saith not, a swearer, nor *Psal. 101. 7.*
a false witness, but a lyar: as if he should say, I will rid
my house out of doores, before he be a swearer, and
a false witness: for a lyar will grow to a swearer and a
false witness in a day, as a dyce groweth to a beggar
in a night. Therefore it is noted of *Cornelius*, *Act. 10. 2.*
that he himselfe feared God, with all his house-
hold.

These examples be written for householders,
others are for Magistrates & Ministers, and
soldiers, that no calling might seeke further
in the Scriptures for instruction. Wherefore,
you are masters now, and they your seruants,
instruct them, and traine them, as if you would
know what masters your seruants should be
after.

They must
keepe no idle,
prophane, su-
perstitious,
nor disordered
seruants in their
house.

Next vnto seruants labours and instruction
shall be considered, their corrections. As *Paul*
saith, *Fathers, prouoke not your children to wrath:* *Ephes. 6. 4.*
we may say, Masters & Mistresses, prouoke
not your seruants to wrath: that is, vse such re-
proofes, and such correction, that you doe not
enrage them, but moue them, that you do not
oppress them, but win them: for reuiling and
rough words, and immoderate fiercenesse,
do much more hurt then good. And therefore

the Law of God did charge the Magistrate that he should not cause aboue fortie stripes to be inflicted vpon any offender, lest hee should seeme despised in his eyes, much lesse then may a master excede that number to his seruant.

For while a childe, or scholler, or seruant doth thinke that he is reprov'd for loue, or beaten with reason, it makes him think of his fault and is ashamed: but when hee seeth that hee is rebuked with curses, and beaten with slaues as though hee were hated like a dogge, his heart is hardned against the man which correcteth him, and the fault for the which he is corrected, and after he becommeth desperate like a horse which turneth vpon the striker, and therefore let masters know, that God euen then chides them, whensoever they fight or chide in such rage. For though there be a fault, yet some thing must be dissembled and winked at, and some things must be forgiven, and some punished with a looke: for he which takes the forfeit of euerie offence, shall neuer be in any rest, but vexe himselfe more then his seruant.

Masters ought
to haue a ten-
der care of their
seruants in
their sicknesse.

Matth. 8. 5. 6.

Luke 7. 1.

But aboue all, we thinke that the charitie and tender affection of masters: & loue of seruants to their fellowes in their sicknesse, is especially to be vsed and shewed: at which time the sick are to be seuerally lodged from the whole, and to be cherished and nourished with more choise and daintie meate.

For

For the performance and care of this dutie, the Centurion is commended in the Gospel, which dutie very vnchristianly is neglected of many masters.

The master the of house, should not disdain, or shew himselfe so scornfull or vnkind as not to visit his sicke seruants. For if brut, beasts reioyce to see their masters cherish and feed them, as we may daily see in dogges; how much more may we beleue that men and reasonable creatures are much delighted and comforted therewith? Whereupon it comes to passe, that good and faithfull seruants, liking and affecting their masters, vnderstand them at a becke, and obey them at a winke of the eye, or bent of the brow, not as a water-spaniell, but as the hand is stirred to obey the minde, so prompt and ready is the dutifull seruant to obey his louing and kind master.

For as the hand is said to be the instrument of instruments, being it (indeed) that serues to feede, apparell, and keepe cleane the rest of the limmes, and parts of the body, which are also called instruments: so is the seruant said to be an instrument of instruments, because hee keepeth all the instruments of household occupied: not onely to liue, but to liue well, wherein he differeth from all other instruments. For where they are things without soule, hee is continually enriched with a soule: & herein he differeth from the hand, for that the hand is fastned,

and vnited to the bodie, but he is seperate and disioyned from his master: and he is also different from Artificers: for Artificers are instruments of those things which properly they call workmanship: but the seruant is instrument of the action, which also is distinguished from workmanship. So that the seruant, if you will rightly vnderstand him, is, a liuely and seuerall instrument of action.

The wiues behaviour with seruants.

It is very meete and conuenient, that the Mistresse or Dame, doe not make her selfe too familiar with her seruants, or household folkes, least they should be too bold to talke, to ieast, or vnreuerently and vnmanerly to behaue themselues towards her, and so modestly and wisely to beare her selfe among her seruants, that they may feare, reuerence, and so stand in awe of her, as the Mistresse and mother of the house.

The master must correct his men, and the mistresse her maides.

And as it is not comely or beseeming, that the wife should take vpon her to rule and correct the men-seruants: so likewise it is not comelie or meet that the husband should meddle with the punishing or chastising of the maid-seruants: so that it is most meet and acceptable to the offender, that the master should correct the men, and the mistresse her maides: for a mans nature scorneth and disdaineth to bee beaten of a woman; and a maides nature is corrupted with the stripes of a man.

Therefore we read, that *Abraham* would not meddle

needle with his maide, but committed her to
his wife, and said: *Do with her as it pleaseth thee.*
As if he should say, it belongeth not to me, but
to thee. And these are the duties which masters
must performe in their life time. All which
must be shut vp, with setting order for all things
at their death, with especiall exhortations and
prayers for religion, for vprightnesse in their
callings, for peace and order after them, accor-
ding to the example of *Hezekiah*, *David*, of
Job, and of *Ioseph*: *Isay* .38.1. and *Gen.* 47.
30. and 49, 29. So that it is the dutie of
Christian masters to haue a care, not onely that
their families be well and christianly gouerned
while they liue: but also that after their death,
peace, quietnesse, and good order may be
continued in their posteritie.

The



The Seruants dutie to- wards their Masters.



His dutie consisteth in three points:
1. First, that seruants and prentices doe from their hearts, cheerefully, and willingly, performe the labours and workes, that their masters, mistresses, or dames, shall command them.

2. Secondly, that they be faithfull in things committed to them by their masters, mistresses and dames, that so they may keepe their goods.

3. Thirdly, that they be carefull to obserue vprightnesse of manners, that the wife, sonnes and daughters, or other fellow seruants, be not corrupted by their bad counsels, or lewd behaviour.

These points are plainely proued by these places of Scripture quoted in the margine: whereby seruants are straightly charged, reuerently, and faithfully to obey their bodily masters, mistresses, and dames, in all things which may be done without offence to God. And this
obediencie

Eph. 6. 5. 6. 7. 8.

Coloss. 3. 22.

23. 24.

Tit. 2. 9. 10.

1. Pet. 2. 18, 19

20. 21.

obedience and seruice must be done with feare 1.Tim.6.1.2.
 and trembling, in singlenesse of heart, as vnto Luk.17.7.8.9.
 Christ, they being moued with a reuerence to-
 Godward, as though they serued God himself,
 and that as well in the absense of their masters,
 mistresses or dames, as in their presence: not
 constrainedly, as it were forced or compelled
 thereto, but heartily and with good will, as
 they that serue the Lord, and not men: not
 onely in respect of the earthly reward, but be-
 cause they know, and are assured, that of the
 Lord they shall receiue the reward of inheri-
 tance, in as much as they serue the Lord Christ.
 So that hereby all godly seruants, may in few
 words learne what dutie they owe to their ma-
 sters, mistresses, and dames: namely, to loue
 them, and to be affectioned towards them, as a
 dutifull childe is to his father: to be reuerent 2.King.5.13.
 and lowly to them in their wordes and ge- The propret
 stures: to suffer and forbear them: to obey with of a good ser
 readie and willing minds all their lawfull and uant.
 reasonable commaundements: to feare them,
 and to be loth to displease them: to be faith-
 full and trustie to them and theirs: in deedes
 and promises, to be diligent and seruiceable:
 to speake cheerefully: to answere discreetly:
 not ouer boldly to dallie with their Masters
 wife, daughters, or maidens: to be loyall and
 dutifull to their masters, mistresses, and dames:
 as *Iacob* was towards *Laban*, and *Ioseph* to- Gen 40.27.28
 wards *Potiphar*. And they must carefully 22.30. & 39.
 indenour

indeuour to doe and procure, to the vttermost of their abilitie, that which may be to their masters, mistresses, and dames honestie, credit and profit, and that as well when they are absent and out of sight, as when they be present and looke on. This is a qualitie and propertie belonging to euery good seruant, both men and maides: to wit, that whatsoeuer goods or necessities of their masters, mistresses, or dames, they shall haue charge of, as committed to their trust and keeping; they carefully see such things so well and orderly placed, and laid vp, that if there shall be at any time any iust occasion to vse any necessarie in their custodie: yea, if it be in the night season, and that without a light, they then not onely can say, in such a place it lyeth, but also, if they be required, they can presently fetch the same.

Seruants must take heede that they doe not wittingly and willingly anger or displease their masters, mistresses, or dames, which if they do, then they ought incontinent and forthwith to reconcile themselues vnto them, and to aske them forgiuenesse. They must also forbear them, and suffer their angrie and hastie words, and in no wise answer againe spightfully or scornewfully, neither yet vpon any such occasion run away. For the Angel taught and willed *Hagar* the seruant of *Sarah*, when shee fled from her mistresse, that she should returne and humble her selfe vnder the hands of her mistresse.

So

So did Saint Paul make agreement betwixt Onesimus a vagabond and theevish servant, and sent him againe to his master Philemon, from whom he was fled away, and it is probable that he admonished Onesimus to submit himselfe to his master.

Phil. 10. &c.

Servants and prentices therefore according to the rule of Gods word, must patiently beare, and forbear their masters, mistresses, and dames and doe whatsoever lawfull thing they shall command them, not being against a good conscience. And therefore they must remember, how farre forth they are bound to obey their masters, that is, *Usque ad aras*: that is, so far as Christian religion suffereth, and so far forth as they may do it with an vpright conscience: for otherwise, if their maisters shall command them to do any thing that is vn honest, vnlawfull, wicked, vniust, or vngodly then they must in no wise obey it. 1. Sam. 20. 28. &c. and 22. 17. Dan. 3. 18. Act. 4. 19. and 5. 29.

How farre forth servants ought to obey their masters.

The conditions of a good maid-servant, are, that she be carefull, faithfull, patient, neat, and pleasant: that she be cleanly, quicke, and handsome, and of few words, honest in her word, deed, and attire: diligent in a household, and haue skill in washing, baking, brewing, sowing, and spinning, but chiefly in holding her peace.

Servants must lay apart all euill conditions, pride, vnfaithfulness, brawling, murmuring, lying,

lying, swearing, and filthie communication;
picking, stealing, and tales telling.

Mat. 8. 9.

If seruants would carefully mark and learne,
and so diligently practise these three short les-
sons following: so doing (no doubt) they might
both procure and purchase much quietnesse to
themselues, and also winne and get the great
goodwill and liking of their masters, mistres-
ses, and dames, thereby: First, that they would
cheerefully go when they are bidden. Secondly,
that they would come willingly and readilie
when they be called. And lastly, that they would
remember to shut and sparre the doores after
them. They neglect and omitting of this last
dutie, may happily be thought no great mat-
ter: but if such as be house-keepers will care-
fully obserue it, they shall finde, that they su-
staine both losse and hinderance by it.

And amongst
seruants for
help and ease
of one another
necessarie.

And because it sometime hapneth, that one ser-
uant is too much charged with labour & work,
and another of his fellowes hath more ease then
worke, one therefore should help another, as we
see by vse in our owne bodies, when one leg is
weary, we can rest it on the other, or when the
right hand is ouerlabored, we can ease it with
the left: and when enter course of loue & curte-
sie entreates and perswades not this fauour and
kindnesse amongst them, then should the ma-
ster himselfe command the negligent and loy-
tering seruant, to help and ease the weary, and
him that is well employed and ouer-charged.

Againe,

Again, seruants are to be admonished and put in minde, that they doe not (as some doe without all conscience) make spoyle and ha-
 uock of their masters goods, wittingly, and wil-
 lingly, neyther yet that they suffer any of those
 things that they are put in trust with, through
 their heedlesnesse and retchlesnesse, to be mard
 and lost: but specially that they doe not make
 spoyle and waste of such broken meate as re-
 maineth after their meales, or at other times:
 which doing is not onely an hinderance to their
 masters profit, but also a great offence to God,
 who commandeth that such broken meate as
 remaineth be gathered vp and saued, that so no-
 thing be lost. Iohn. 6. 12. Therefore to con-
 clude, let seruants and prentises, both men and
 maids assure themselves that as they deale and
 behaue themselves to their Masters, Mistresses
 or dames, and their goods, whilst they are ser-
 uants, so likewise the Lord in iustice wil cause
 their seruants to deale and behaue themselves
 to them when they shall come to be masters
 or dames themselves, so punishing sinne with
 sinne.

Seruants must
 to the vtter-
 most of their
 power, seeke
 the commodi-
 tie and benefit
 of their mas-
 ters.

And as religious and godly masters be-
 rywary and circumspect, when they hire and
 entertaine any seruants into their seruice, that
 they be such as be godly, honest and religious,
 or at least such as will be tractable and obe-
 dient to such good order, and godly governe-
 ment, as is, or shall be vsed & exercised daily in
 their

Mat. 7. 2.

their houses, but contrariwise, such masters as be prophane and irreligious, haue no care or regard whom they hire, or receiue into their houses, so they will fit and serue their turne for gaine and profit, though they be neuer so lewd, vicious, or vngodly in word or deed: so likewise, such as are Christian and religious servants, ought also to be very wary and carefull, that they doe not place themselues with any such masters, as are prophane and wicked, or in such townes and parishes where therewants good meanes, and exercises both of preaching and catechising, whereby they may daily profit and goe forward in that good course, which they haue begun: whereas on the other side, such seruants as are without God, irreligious and ignorant of the meanes of their saluation, care not where, or with whom they dwell: nay, they will not with their good wils, come to dwell either in that towne, or with those masters, where they shall be restrained and kept from swearing, dicing, carding, tabling, prophaning of the Lords day, and other such wickednesses: who in thus doing, doe flie from God, and so seeke and follow after their owne destruction,



V. 1 S.

